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Seasonable Thoughts ON THE State of Religion

IN NEW-ENGLAND,

A TREATISE in five Parts.

I. Faithfully pointing out the Things of a BAD and DANGEROUS TENDENCY, in the *late*, and *present*, religious Appearance, in the LAND.

II. Representing the OBLIGATIONS which lie upon the PASTORS of THESE CHURCHES in *particular*, and upon ALL in *general*, to use their Endeavours to suppress *prevailing Disorders* ; with the GREAT DANGER of a Neglect in so important a Matter.

III. Opening, in *many Instances*, wherein the DISCOURAGERS of *Irregularities* have been INJURIOUSLY TREATED.

IV. Shewing what ought to be CORRECTED, or AVOIDED, in testifying against the *evil Things* of the present Day.

V. Directing our Thot's, more *positively*, to what may be judged the BEST EXPEDIENTS, to *promote pure and undefiled Religion* in these Times.

With a PREFACE

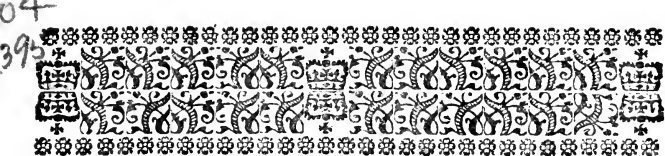
Giving an Account of the ANTINOMIANS, FAMILISTS and LIBERTINES, who infected these Churches, above an hundred Years ago : Very needful for *these Days* ; the LIKE SPIRIT, and ERRORS, prevailing *now* as did *then*. The whole being intended, and calculated, to serve the *Interest* of CHRIST's Kingdom.

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THE P R E F A C E.

THE following Treatise is, in any tolerable Measure, adapted to serve the Ends of Religion, by guarding People against the Errors in Doctrine, and Disorders in Practice, which have, of late, obtain'd in many Partsof the Land, there can be no need of an Apology for its Publication: If it is not, the usual Excuses upon such an Occasion are well known; and I may claim the Benefit of them, in common with others.

Instead therefore of saying any Thing upon this Head, I shall look back to the first Times of this Country, when there was the Prevalence of an erroneous, enthusiastic Spirit, beyond what has been known from that Day 'till the late Appearance, in some Places, in NEW-ENGLAND : And I the rather chuse to insert here some brief Account of the religious State of Affairs in those Days, because of its surprising Agreement, in many Instances, with what has happened in these Times ; which, if duly attended to, will not only prepare the Reader for what he may meet with in the following Sheets, but powerfully tend to undeceive him, if he has entertain'd a good Opinion of such Things as have, once already, rais'd Disturbances in the Country, to the Grief of our first Fathers, who

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may

may justly be rank'd among the most pious and valuable Men, who have yet liv'd in it.

Not many Years after the Settlement of our Progenitors in this Land, some, who, through an Excess of Heat in their Imaginations, had been betrayed into various unsound and dangerous Opinions, came over to them from ENGLAND. They had not been here long, before they freely vented their Notions among the People, Multitudes of whom, both Men and Women, Church-members and others, were soon led aside, to the Hindrance of the Gospel, and throwing these Churches into great Confusion.

My Purpose is to show distinctly, though briefly,

What these Opinions were,

How they spread so fast, and prevailed so suddenly.

How they did rage and reign, when they had once gotten Head.

How they fell and were ruined, when they were at highest.

As for the Opinions:---- They were such as these, viz

I. He that hath the Seal of the SPIRIT may certainly judge of any Person, whether he be elected or no.

§ This is the Method of Mr. T. WELDE (one of the first Preachers in our ROXBERRY) in his Preface to the *Story of the ANTINOMIANS &c. in NEW-ENGLAND*; whose *Language* also I have thought fit chiefly to use. The Words distinguish'd by *inverted Commas* are always his; unless where I give Notice to the contrary.

2. Such

2. *Such as see any Grace of GOD in themselves, before they have the Assurance of God's Love sealed to them, are not to be received Members of Churches.*

3. *The due Search and Knowledge of the Holy Scripture, is not a safe and sure Way of finding CHRIST.*

4. *There is a Testimony of the SPIRIT, and Voice to the Soul, meerly immediate, without any Respect to, or Concurrence with the Word.*

5. *The Seal of the SPIRIT is limited only to the immediate Witnesses of the SPIRIT ; and doth never witness to any Work of Grace, or to any Conclusion by a Syllogism.*

6. *No Minister can teach one that is anointed by the SPIRIT of CHRIST, more than he knows already unless it be in some Circumstances.*

7. *No Minister can be an Instrument to convey more of CHRIST unto another, than he by his own Experience hath come up to.*

8. *A Man is not effectually converted, 'till he hath full Assurance.*

9. *A Man cannot evidence his Justification by his Sanctification, but he must needs build upon his Sanctification, and trust to it.*

10. *The immediate Revelation of my good Estate, without any Respect to the Scriptures, is as clear to me as the Voice of GOD from Heaven to PAUL.*

11. *It is a Fundamental and Soul-damning Error, to make Sanctification an Evidence of Justification.*

12. *The SPIRIT giveth such full and clear Evidence of my good Estate, that I have no Need to be tried by the Fruits of Sanctification : This were to light a Candle to the Sun.*

13. *Sanctification is so far from evidencing a good Estate, that it darkens it rather ; and a Man may more clearly see CHRIST when he seeth no Sanctification,*

tification, *than when he doth* : The darker my Sanctification is, the brighter is my Justification.

14. *If a Member of a Church be unsatisfied with any Thing in the Church, if he express his Offence, whether he hath used all Means to convince the Church or no, he may depart.*

15. *If a Man think he may edify better in another Congregation, than in his own, that is Ground enough to depart ordinarily from Word, Seals, Fastings, Feastings, and all Administrations in his own Church, notwithstanding the Offence of the Church often manifested to him for so doing.*

16. *Where Faith is held forth by the Ministry, as the Condition of the Covenant of Grace on Man's Part, as also evidencing Justification by Sanctification, and the Activity of Faith, in that Church there is not sufficient Bread.**

These are a few of the Errors, with which many began to be infected ; I say a few, because their whole Number amounted to upwards of fourscore. I should willingly have presented the Reader, with a

* These *Opinions*, however absurd, were yet, many of them, strongly pleaded for, as of vast Importance : Hence, among the *Reasons* given for the meeting of the Synod, in 1637, to consider of these Matters, this is one, because the *Opinionists* “ pre-
 “ tended such a NEW-LIGHT as condemned all the
 “ Churches, as in a Way of *Damnation* ; and the
 “ Difference to be in *Fundamental* Points, even as
 “ wide as between *Heaven* and *Hell* : And hence
 “ it was conceived, that all the Churches should con-
 “ sider of this Matter, that, if it were a Truth, it should
 “ be universally embraced ; but if it were an Error or
 “ Heresy it might be universally suppressed, so far as
 “ such a Meeting could reach. *Manuscript Copy of the Proceedings of the Synod, in 1637, Page 3.*

List of them all ; but, not having Room, choose to confine myself to those only which might be thought to bear a Resemblance to the unsafe Tenets of the present Day. The rest may be seen in the Book, entitled, *The Story of the Rise, &c, of Antinomianism, &c, in NEW-ENGLAND.* And let me add, the Account there given of these Errors may be depended on ; for having had Opportunity to compare it with an ancient Manuscript Copy of the Proceedings of the Synod, in 1637, I find it to be a very exact Catalogue of the Opinions condemned by that Assembly of Churches.†

It may, at first, View seem strange, how these Errors (many of them being so gross) should spread so fast, and prevail so generally ; but the Wonder will cease, if we “ consider the Sights they used in fomenting their Opinions : Some of which I shall set down ; as,

1. They laboured much to acquaint themselves with as many as possibly they could, that so they might have the better Opportunity to communicate their NEW-LIGHT to them.

“ 2. Being once acquainted with them, they would “ strangely labour to insinuate themselves into their

† “ All the Churches unanimously consented to the
 “ Condemnation of them, except diverse of BOSTON,
 “ one or two at CHARLESTOWN, one at SALEM,
 “ one at PLYMOUTH, one at DUXBURY, two at
 “ WATERTOWN : And although Mr. COTTON
 “ set not down his Hand as the rest of the Elders
 “ did ; yet he thus expressed himself, in Disrelish
 “ of them, *that some were blasphemous and heretical,*
 “ *many erroneous, and all incongruous.*” Manuscript Copy. P. 46.

“ *Affections, by loving Salutes, humble Carriage, kind*
 “ *Invitements, friendly Visits ; and so they would*
 “ *win upon Men, and steal into their Bosoms, before*
 “ *they were aware : Tea, as soon as any New-*
 “ *Comers (especially Men of Note, Worth and Acti-*
 “ *vity, fit Instruments to advance their Design)*
 “ *were landed, they would be sure to welcome them,*
 “ *shew them all Courtisy, and offer them Room in*
 “ *their own Houses, or of some of their Sect ; and*
 “ *having gotten them into their Web, they could easily*
 “ *poison them by Degrees : It was rare for any*
 “ *Man thus hooked in to escape their Leaven.*

“ 3. (*Because such Men as would seduce others*
 “ *had need be some Way eminent*) *they would appear*
 “ *very humble, holy and spiritual Christians, and full*
 “ *of CHRIST ; they would deny themselves far,*
 “ *speak excellently, pray with Soul ravishing Expres-*
 “ *sions and Affections, that a Stranger that loved*
 “ *Goodness could not but love and admire them, and*
 “ *so be the more easily drawn after them ; looking*
 “ *upon them as Men and Women as likely to know*
 “ *the Secrets of CHRIST, and Bosom-Counsels of his*
 “ *SPIRIT, as any other. And this Opinion of them*
 “ *was the more listel up, through the Simplicity and*
 “ *Weakness of their Followers, who would, in Admi-*
 “ *ration of them, tell others, that, since the Apostle’s*
 “ *Time, they were perswaded, none ever received so*
 “ *much Light from GOD, as such and such had*
 “ *done, naming their Leaders.*

“ 4. *As they would list up themselves, so also their*
 “ *Opinions, by guiding them over with specious Terms*
 “ *of free Grace, glorious Light, Gospel Truths,*
 “ *as holding forth naked CHRIST : And this took*
 “ *much with simple honest Hearts that loved CHRIST ;*
 “ *especially, with new Converts, who were lately*
 “ *under*

“ under Sin and Wrath, and had newly tasted the
 “ Sweetness of free Grace. Being now in their first
 “ Love to CHRIST, they were exceeding glad to
 “ embrace any Thing that might further advance
 “ CHRIST, and free Grace ; and so drank them
 “ in readily.

“ 5. If they met with Christians that were full
 “ of Doubts and Fears about their Conditions, (as
 “ many tender and godly Hearts there were) they
 “ would tell them, they had never taken a right
 “ Course for Comfort, but had gone on (as they
 “ were led) in a legal Way of evidencing their
 “ good Estate by Sanctification, and gazing after
 “ Qualifications in themselves ; and would shew
 “ them, from their own Experience, that themselves,
 “ for a long Time, were befool’d even as they are
 “ now, in poring upon Graces in themselves, and
 “ while they did so, they never prospered, but were
 “ driven to pull all that Building down, and lay
 “ better and surer Foundations in free Grace ; and
 “ then would tell them of this Gospel-Way we speak
 “ of, how they might come to such a settled Peace,
 “ that they might never doubt more, though they
 “ should see no Grace at all in themselves : And
 “ so (as it is said of the Harlot’s dealing with the
 “ young Man, Prov. 7. 21.) with much fair Speech
 “ they caused them to yield, with the flattering of their
 “ Lips they forced them.

“ 6. They commonly labour’d to work first upon
 “ Women, being (as they conceived) the weaker to
 “ resist ; the more flexible, tender, and ready to
 “ yield : And if they could once wind in them, they
 “ hoped by them, as by an EVE, to catch their Hus-
 “ bands also ; which indeed often proved too true a-
 “ mong us then.

“ 7. *As soon as they had thus wrought in them-*
 “ *selves, and a good Conceit of their Opinions, by all*
 “ *these Ways of Subtilty, into the Hearts of People ;*
 “ *nextly, they strongly endeavoured, with all the*
 “ *Craft they could, to undermine the good Opini-*
 “ *on of their Ministers, and their Doctrine, and*
 “ *to work them clean out of their Affections ; telling*
 “ *them, they were sorry that their Teachers had so*
 “ *mised them, and trained them up under a Cove-*
 “ *nant of Works, * and that themselves having*
 “ *never been taught of GOD, it is no Wonder*
 “ *they did no better teach them the Truth, and how*
 “ *they may sit 'till Dooms-Day under their legal*
 “ *Sermons, and never see Light ; and withal, some-*
 “ *times, casting Aspersions on their Persons, and Prac-*
 “ *tice, as well as Doctrine, to bring them quite out*
 “ *of Esteem of them. And this they did so effectually*

* Mr. JOHNSON, writing of these Times, observes,
 “ that the *good old Way* would not serve the Turn
 “ with certain Sectaries, who, like cunning Sophis-
 “ ters, seeing the Bent of the People's Hearts (after
 “ so many Mercies received) was to magnify the
 “ rich Grace of GOD in CHRIST, began to tell
 “ the People (yet very privately) that the *most*, if
 “ not *all* the *Ministers* among them, *preached a*
 “ *Covenant of Works*, either *course* or *fine* ; and
 “ with a what do you say to this ? Vid. his *Won-*
 “ *der-working Providence of SION'S SAVIOUR*, P. 93.
 In the next Page he goes on to speak of them, “ as
 “ perswading the People, their *Ministers* were *legal*
 “ *Preachers*, teaching them little better than
 “ *Pepery*, and unfit for Gospel Churches.---Here's
 “ nothing, says one of them, but preaching out of
 “ the *Law* and the *Prophets*. Truly, says another
 “ of them, I have not heard a *pure Gospel-Sermon*
 “ *from any of them.*”

that

“ that many declined hearing them, though they
 “ were Members of their Churches ; and others
 “ that did hear, were so filled with Prejudice that
 “ they profited not, but studied how to object
 “ against them, and censure their Doctrine, which
 “ (whilst they stood right) was wont to make their
 “ Hearts to melt and tremble. Yea, some that had
 “ been begotten to CHRIST by some of their faith-
 “ ful Labours in ENGLAND, for whom they could have
 “ laid down their Lives, and not being able to bear
 “ their Absence followed them to NEW-ENGLAND, to
 “ enjoy their Labours ; yet these, falling acquainted
 “ with those Seducers, were suddenly so altered in
 “ their Affections towards those their spiritual Fathers,
 “ that they would neither hear them, nor willing-
 “ ly come in their Company ; professing they
 “ had never received any Good from them.

“ 8. They would not, ’till they knew Men well,
 “ open the whole Mystery of their new Religion to
 “ them ; but this was ever their Method, to drop a
 “ little at once into their Followers as they were ca-
 “ pable, and never would administer their Physick,
 “ ’till they had given good Preparatives to make it
 “ work, and then stronger and stronger Potions, as
 “ they found the Patient able to bear.

“ 9. They would in Company, now and then, let
 “ fall some of their most plausible Errors, as a Bait
 “ laid down to catch withal : Now if any began to
 “ nibble at the Bait, they would angle still, and ne-
 “ ver give over ’till they had caught them ; but if any
 “ should espy the naked Hook, and so see their Danger,
 “ and protest against the Opinions, then you should have
 “ them fairly retreat, and say, nay, mistake me not,
 “ for I do mean even as you do ; you and I are
 “ both of one Mind in Substance, and differ only in
 Words.----

“ *Words.*----By this Machivilian Policy, these Delu-
 “ ders were reputed sound in their Judgments, and
 “ so were able to do the more Hurt, and were longer
 “ undetected.

“ IO----II. But the last and worst of all, and
 “ which most suddenly diffus'd the Venom of these O-
 “ pinions into the very Veins, and Vitals of the Peo-
 “ ple in the Country, was Mrs. ----- double week-
 “ ly Lecture.”----This Mrs. -----, to give some Ac-
 count of her, from the Author of the Rise and Reign
 of Antinomianism in NEW-ENGLAND, Pag. 33, 34.
 was a Woman of a nimble Wit and active Spirit, and
 a very voluble Tongue, more bold than a Man, though
 in Understanding and Judgment, inferior to many
 Women. She had discovered some of her Opinions in
 the Ship as she came over, which occasion'd some De-
 lay of her Admission, when she first desir'd Fellowship
 with the Church of BOSTON ; but by colouring her
 Opinions, she got admitted into the Church, and soon
 went to Work ; and being a Woman very helpful
 in the Times of Child-Birth, and other Occasions of
 bodily Infirmities, and well-furnish'd with Means for
 those Purposes, she easily insinuated her self into the
 Affections of many ; and the rather, because she
 was very inquisitive about their spiritual Estates, and
 in discovering to them the Danger they were in by
 trusting to common Gifts and Graces, without any
 such Witness of the SPIRIT as the Scripture holds
 out for a full Evidence ;----all which was well, and
 suited with the public Ministry : But when she had
 thus prepared the Way by such wholesome Truths, then
 she began to set forth her own Stuff, and taught, that
 no Sanctification was any Evidence of a good Es-
 tate, except their Justification were first cleared up
 to them by the immediate Witness of the SPIRIT ;
 and that to see any Work of Grace (either Faith or
 Repentance,

Repentance, &c.) before this immediate Witness was a Covenant of Works : Whereupon many good Souls, that had been of long-approv'd Holiness, were brought to renounce all the Work of Grace in them, and to wait for this immediate Revelation. Then sprung up also the Opinion of the indwelling of the Person of the HOLY GHOST, and of Union with CHRIST, and Justification before Faith, and a denying of any Gifts or Graces, or inherent Qualifications ; and that CHRIST was all, and did all, and that the Soul remained always as a dead Organ, and other gross Errors. --- It was indeed a Wonder, upon what a sudden the whole Church of BOSTON (some few excepted) were become her new Converts and infected with her Opinions : And many also out of the Church, and of other Churches, yea, many profane Persons became of her Opinion ; for it was a very easy and acceptable Way to Heaven, to see nothing, to have nothing, but to wait for CHRIST to do all. After she had thus prevail'd, and drawn some of eminent Place and Parts to her Party, she kept open House for all Comers, and set up two Lecture-Days in the Week, when there usually met at her House threescore or fourscore Persons. The Pretence was to repeat Sermons ; but when that was done, she would comment upon the Doctrines, and interpret all Passages at her Pleasure, and expound dark Places of Scripture, so as whatsoever the Letter held forth (for this was one of her Tenets, that the whole Scripture in the Letter of it held forth nothing but a Covenant of Works) she would be sure to make it serve her Turn, for the confirming her main Principles, whereof this was another, that the darker our Sanctification is, the clearer is our Justification. And indeed most of her Tenets tended to Slothfulness, and quench all Endeavours in the Creature. And now there was no Speech so much in Use as of vilifying

vilifying Sanctification, and all for advancing CHRIST and free Grace.---- *All indeed that opposed this Woman (being near all the Elders, and most of the faithful Christians in the Country) she spoke of as under a Covenant of Works, that she might with the more Credit disclose and advance her Master-piece of immediate Revelations, under the fair Pretence of the Covenant of free Grace: Wherein she had not fail'd of her Aim, to the utter Subversion both of the Churches, and the civil State, if the most wise and merciful Providence of the LORD had not prevented it, by keeping so many of the Magistrates and Elders free from the Infection.*

These were the cunning Sleights used for the spreading of Error, not only in the Church of BOSTON, where most of these Seducers lived, but also in almost all Parts of the Country. Besides which, the Sectaries (to use the Words of Mr. JOHNSON†) “ had other “ pretty Knacks to delude with all ; such as the tell- “ ing of rare Revelations of Things to come from “ the SPIRIT, and the weakening the Word of the “ LORD in the Mouth of his Ministers, by putting “ ignorant and unlettered Men and Women in a “ Posture of preaching to a Multitude, that they might “ be praised for their able Tongue. Come along with “ me, says one of them, I’ll bring you to a Woman “ that preaches better Gospel than any of your black- “ Coats that have been at the University ; a Wo- “ man of another Kind of Spirit, who hath had ma- “ ny Revelations of Things to come : And for my “ Part, saith he, I had rather hear such a one that “ speaks from the meer Motion of the SPIRIT,

† Vid, His Wonder-working Providence of SION’s SAVICUR, in NEW-ENGLAND, P. 95, 96.

“ without any Study at all, *than any of your learn-*
 “ *ed Scholars, although they may be fuller of Scrip-*
 “ *ture ; ay, and admit they may speak by the Help*
 “ *of the SPIRIT, yet the other goes beyond them.---*
 “ *By which, and divers other such like Matters, which*
 “ *might be here inserted, you may see how these Sect-*
 “ *aries, love the Preheminence, and for this End seek*
 “ *to deprive the Ministers of CHRIST, inveigling as*
 “ *many as they can in the Head, that they take too*
 “ *much upon them, scoffing at their Scholar-like Way*
 “ *of Preaching, wherein the gross Dissimulation of*
 “ *these erroneous Persons hath appear'd exceedingly.*”

The Opinions being thus spread in the Country,
 “ and grown to their full Ripeness and Latitude,
 “ through the Nimbleness and Activity of their Fo-
 “ menters, began now to lift up their Heads full high,
 “ to stare us in the Face, and confront all that op-
 “ posed them. And what added Vigour and Boldness
 “ to them was, that, by this Time, they had some of
 “ all Sorts and Quality, in all Places, to defend and
 “ patronise them ; some of the Magistrates, some
 “ Gentlemen, some Scholars, and Men of Learn-
 “ ing, some Burgessees of the General Court, some
 “ of our Captains and Souldiers, some chief Men
 “ in Towns, and some Men eminent for Religion,
 “ Parts and Wit. So that, wheresoever the Case
 “ of the Opinions came in Agitation, there wanted
 “ not Patrons to stand up to plead for them ; and
 “ if any of the Opinionists were complained of in
 “ the Courts for their Misdemeanours, or brought
 “ before the Church for Conviction or Censure, still
 “ some or other of that Party would not only suspend
 “ giving their Vote against them, but would labour to
 “ justify them, side with them, and protest against a-
 “ ny Sentence that should pass upon them ; and so
 “ be ready not only to harden the Delinquent against
 all

“ *all Means of Conviction, but to raise a Mutiny if*
 “ *the Major-Part should carry it against them : So,*
 “ *in Town-Meetings, Military-Trainings, and all*
 “ *other Societies, yea, almost in every Family, it*
 “ *was hard, if some or other were not ready to rise*
 “ *up in Defence of them, even as of the Apple of their*
 “ *own Eye.**

“ *Now, O their Boldness, Pride, Alienations from*
 “ *their old and dearest Friends, the Disturbances, Di-*
 “ *visions, Contentions, they raised among us, both in*
 “ *Church and State, and in Families, setting Divi-*
 “ *sions betwixt Husband and Wife !*

“ *Oh the sore Censures against all Sorts that op-*
 “ *posed them, and the Contempt they cast upon our*
 “ *godly Magistrates, Churches, Ministers, and all*
 “ *that were set over them, when they stood in their*
 “ *Way !*

“ *Now the faithful Ministers of CHRIST must*
 “ *have Dung cast on their Faces, and be no better*
 “ *than*

* Observable are the Words of Mr. JOHNSON, concerning the *religious* State of Things at this Time. Says he, “ There was among *all Sorts* of Persons a
 “ great Talk of NEW-LIGHT ; but verily it proved *old Dark-ness*, such as sometime overshadowed
 “ the City of MUNSTER.----The better Part of
 “ the People stood still many of them, gazing one
 “ upon another, like Sheep let loose to feed on fresh
 “ Pasture, being stopped and startled in their Course
 “ by a Kennall of devouring Wolves. The *weaker*
 “ Sort wavered much, and such as were more *grown*
 “ Christians hardly durst discover the Truth they
 “ held, one to another, The Fogs of Error in-
 “ creasing,

“ *than* LEGAL PREACHERS, BAAL’S PRIESTS, POPISH
 “ FACTORS, SCRIBES, PHARISEES, and OPPOSERS OF
 “ CHRIST HIMSELF.

“ *Now they must be pointed at, as it were, with*
 “ *the Finger, and reproached by Name. Such a*
 “ *Church-Officer is an ignorant Man, and knows*
 “ *not CHRIST ; such an one is under a Covenant*
 “ *of Works ; such a Pastor is a proud Man,*
 “ *and would make a good Persecutor ; such a Teach-*
 “ *er is grossly popish : So that, thro’ these Re-*
 “ *proaches, Occasion was given to Men to abhor the*
 “ *Offerings of the LORD.*

“ *Now one of them, in a solemn Convention of Mi-*
 “ *nisters, dared to say to their Faces, that they*
 “ *did not preach the Covenant of free Grace,*
 “ *and that they themselves had not the Seal of*
 “ *the SPIRIT, &c.*

“ *Now, after our Sermons were ended, at our pub-*
 “ *lic Lectures, you might have seen half a Dozen*

“ *creasing, the bright Beams of the glorious Gospel*
 “ *of our LORD CHRIST, in the Mouth of his Mi-*
 “ *nisters, could not be discerned, through this thick*
 “ *Mist, by many ; and that sweet refreshing*
 “ *Warmth, that was formerly felt from the SPI-*
 “ *RIT’S Influence, was now turn’d (in these Error-*
 “ *ists) to a hot Inflammation of their own conceited*
 “ *Revelations, ulcerating and bringing little else than*
 “ *Phrensy or Madness to the Patient. The Con-*
 “ *gregation of the People of GOD began to be for-*
 “ *saken ; and the weaker Sex prevailed so far, that*
 “ *they set up a Priest of their own Profession and*
 “ *Sex, who was much throng’d after, abominable*
 “ *wresting the Scriptures to their own Destruction*”

“ Pistols discharg’d at the Face of the Preacher,
 “ so many Objections (I mean) made by the Opini-
 “ onists, in the open Assembly, against our Doctrine
 “ delivered, if it suted not their new Fancies, to
 “ the marvellous weakening of holy Truths delivered,
 “ in the Hearts of all the weaker Sort ; and this
 “ done, not once and away, but from Day to Day af-
 “ ter our Sermons ; yea, they would come, when
 “ they heard a Minister was upon such a Point as
 “ was like to strike their Opinions, with a Purpose
 “ to oppose him to his Face.

“ Now you might have seen many of the Opini-
 “ onists rising up, and contemptuously turning
 “ their Backs upon the faithful Pastor of that
 “ Church, and GOING FORTH FROM THE ASSEMBLY,
 “ when he began to pray or preach.-----

“ Now, you might have heard one of them preach-
 “ ing a most dangerous Sermon, in a great Assembly,
 “ when he divided the whole Country into two Ranks,
 “ some (that were of his Opinion) under a Covenant
 “ of Grace, and those were Friends to CHRIST ;
 “ others, under a Covenant of Works, whom they
 “ might know by this, if they evidence their
 “ good Estate by their Sanctification : Those
 “ (said he) were ENEMIES TO CHRIST, HE-
 “ RODS, PILATES, SCRIBES and PHARISEES ; yea,
 “ ANTICHRISTS : And advis’d all under a Covenant
 “ of Grace to look upon them as such, and did with
 “ great Zeal stimulate them to deal with them as
 “ they would with such ; and withall alledging the
 “ Story of MOSES that killed the EGYPTIAN, barely
 “ left it so. I mention not this, or any Thing in
 “ the least Degree, to reflect upon this Man, or any
 “ other ; for GOD hath long since opened his Eyes
 “ (I hope) : But to shew what Racket these Opini-
 “ ons

“ nions did then make, and will whenever they get
 “ Head.

“ Now, you might have seen open Contempt cast
 “ upon the Face of the whole General Court in subtle
 “ Words to this very Effect ; that the Magistrates
 “ were AHABS, AMAZIAHS, SCRIBES and PHARISEES,
 “ ENEMIES TO CHRIST, led by Satan that old Enemy
 “ of free Grace ; and that it were better that a
 “ Milstone were hung about their Necks, and they
 “ were drowned in the Sea, than they should censure
 “ one of their Judgment, which they were now about
 “ to do.

“ Another of them you might have seen so audaciously
 “ insolent, and high-flown in Spirit and Speech, that
 “ she bad the Court of Magistrates (when they were
 “ about to censure her for her pernicious Carriages)
 “ take Heed, what they did to her ; for she knew
 “ by infallible Revelation, that, for this Act which
 “ they were about to pass against her, GOD would
 “ ruin them, their whole Posterity, and the Com-
 “ mon-Wealth.*

“ By a little Taste of a few Passages, instead of
 “ Multitudes, here presented, you may see, what a
 b 2 Height

* This refers to a Gentlewoman, who, when before the Court to answer for her Mal-Conduct, among other Things, said to them, “I will give you one Place more, which the LORD bro’t to me by immediate Revelation, and that doth concern you all. It is in Dan. 6. When the Presidents and Princes could find nothing against him, because he was faithful they sought Matter against him concerning the Law of his GOD, to cast him into the Lyons Den: So it was revealed to me, that

“ *Height they were grown to, in a short Time ; and*
 “ *what a Spirit of Pride, Insolency, Contempt of Au-*
 “ *thority, Division, Sedition, they were acted by. It*
 “ *was a Wonder of Mercy, that they had not set our*
 “ *Common-Wealth and Churches on Fire, and con-*
 “ *sumed us all therein.*

“ *They being mounted to this Height, and carried*
 “ *with such a strong Hand (as you have heard), and*
 “ *seeing a Spirit of Error, Subtilty, Malice, and Con-*
 “ *tempt of all Men that were not of their Minds,*

“ *that they should plot against me ; but the LORD*
 “ *bid me not to fear, for he that delivered DANIEL*
 “ *and the three Children, his Hand is not shortned.*
 “ *And see this Scripture this Day fulfilled in mine*
 “ *Eyes : therefore take heed what ye go about to do*
 “ *unto me, for ye have no Power over my Body, nei-*
 “ *ther can ye do me any Harm : for I am in the*
 “ *Hands of the ETERNAL JEHOVAH MY SAVIOUR.*
 “ *No further do I esteem of any mortal Man than*
 “ *Creatures in his Hand : I fear none but the GREAT*
 “ *JEHOVAH, who hath foretold me of these Things,*
 “ *and I do verily believe that he will deliver me out*
 “ *of your Hands : Therefore take heed how you pro-*
 “ *ceed against me, for I know that for this you go a-*
 “ *bout to do to me, GOD will ruin you, and your*
 “ *Posterity, and this whole State. When she had thus*
 “ *vented her Mind, the Court demanded of her, how*
 “ *she expected to be delivered, whether by Miracle*
 “ *as DANIEL was ? To which she answered, Yes ;*
 “ *by Miracle as DANIEL was. Being further de-*
 “ *manded, how she knew that it was GOD that did*
 “ *reveal these Things to her, and not Satan ? She*
 “ *answered, How did ABRAHAM know that it was*
 “ *the Voice of GOD, when he commanded him to sacri-*
 “ *fice his Son ?*” The Court soon made it appear, that
 her Revelations were Delusions. Vid. *The Story of*
 ANTINOMIANISM IN NEW-ENGLAND, P. 40.

“ *breathing*

“ *breathing in them, our Hearts fadded, and our Spi-*
“ *rits tired, we sighed and groaned to Heaven, we*
“ *humbled our Souls by Prayer and Fasting that the*
“ *LORD would find out, and bless some Means and*
“ *Ways for the Cure of this Sore, and deliver his*
“ *Truth and our selves from this heavy Bondage :*
“ *Which, when his own Time was come, he hearkened*
“ *unto, and in infinite Mercy looked upon our Sorrows,*
“ *and did, in a wonderful Manner, beyond all Ex-*
“ *pectation, free us by these Means following.*

“ *1. He stirred up all the Minister's Spirits, in the*
“ *Country, to preach against those Errors, and Prac-*
“ *tices, that so much pestered the Country, to inform,*
“ *to confute, to rebuke, &c. thereby to cure those that*
“ *were diseased already, and to give Antidotes to the*
“ *rest, to preserve them from Infection : And tho'*
“ *this Ordinance went not without its appointed Ef-*
“ *fect, in the latter Respect ; yet, we found it not*
“ *so effectual for the driving away of this Infection*
“ *as we desired, for they (most of them) hardened*
“ *their Faces, and bent their Wits to oppose, and con-*
“ *firm themselves in their Way.*

“ *2. We spent much Time and Strength in Con-*
“ *ference with them, sometimes in private before the*
“ *Elders only, sometimes in our public Congregati-*
“ *ons for all Comers ; many, very many Hours,*
“ *and half Days together we spent therein, to see if*
“ *any Means might prevail. We gave them free*
“ *Leave, with all Lenity and Patience, to lay down*
“ *what they could say for their Opinions, and an-*
“ *swered them from Point to Point, and then brought*
“ *clear Arguments from evident Scriptures against*
“ *them, and put them to answer Things, even until*
“ *they were oftentimes brought to be either silent, or*
“ *driven*

“ driven to deny common Principles, or fluff off
 “ plain Scripture ; and yet, (such was their Pride
 “ and Hardness of Heart, that) they would not yield
 “ to the Truth, but did tell us they would take Time
 “ to consider of our Arguments : And, in the mean
 “ Time, meeting with their Abettors, strengthened
 “ themselves again in their old Way, that when we
 “ dealt with them next Time, we found them further
 “ off than before, so that our Hopes began to lan-
 “ guish of reducing them by private Means.

“ 3. Then we had an Assembly of all the Mini-
 “ sters and learned Men in the whole Country, which
 “ held for three Weeks together at CAMBRIDGE, Mr.
 “ HOOKER and Mr. BUCKLEY, being chosen Mode-
 “ rators, or Prolocutors, the Magistrates sitting
 “ present all that Time, as Hearers, and Speakers also
 “ when they saw fit. A Liberty also was given to any of
 “ the Country to come in and hear, (it being appointed, in
 “ great Part, for the Satisfaction of the People) and
 “ a Place was appointed for all the Opinionists to
 “ come in, and take Liberty of Speech (only due
 “ Order observed) as much as any of ourselves had,
 “ and as freely. The first Week we spent in con-
 “ futing the loose Opinions that we gathered up in
 “ the Country.---- The other Fortnight we spent in a
 “ plain syllogistical Dispute (ad Vulgus as much as
 “ might be), gathered up nine of the chiefest Points
 “ (on which the rest depended) and disputed of them
 “ all in Order, pro and con.---GOD was much pre-
 “ sent with his Servants, Truth began to get Ground,
 “ and the adverse Party to be at a Stand ; but af-
 “ ter Discourse among themselves, still they hardened
 “ one another : Yet, the Work of the Assembly (thro’
 “ GOD’s Blessing) gained much on the Hearers that
 “ were indifferent, to strengthen them ; and on many
 “ wavering, to settle them. The Error of the Opi-
 “ nions,

“ nions, and Wilfulness of their Maintainers laid
 “ stark naked.*

“ The last Stroke that flew the Opinions, was the
 “ falling away of their Leaders. (1.) Into more
 “ hideous, and Soul-destroying Delusions, which ruin,
 “ indeed, all Religion; as, that the Souls of Men are
 “ mortal like the Beasts; that there is no such Thing
 “ as inherent Righteousness; that these Bodies of
 “ ours shall not rise again; that their own Revelati-
 “ ons of particular Events were as infallible as the
 “ Scripture, &c. (2.) They grew also (many of
 “ them) very loose, and degenerate in their Prac-
 “ tices (for these Opinions will certainly produce a
 “ filthy Life by Degrees); as no Prayer in their
 “ Families, no Sabbath, insufferable Pride, fre-
 “ quent and hideous Lying; diverse of them being
 “ proved guilty, some of five, others of ten gross
 “ Lies: Another falling into a Lie, GOD smote him
 “ in the very Act, that he sunk down into a deep
 “ Swound, and being by hot Waters recovered, and
 “ coming to himself, said, Oh GOD, thou mightest
 “ have struck me dead, as ANANIAS and SAPPHIRA,
 “ for I have maintained a Lie. Mrs.----- and others
 “ cast out of the Church for Lying; and some guilty
 “ of FOULER SINS than all these, which I here name
 “ not.

“ These Things exceedingly amazed their Followers,
 “ (especially such as were led after them in the Sim-

* The next Thing mentioned as a Means then used for the Suppression of Disorders, was the Interposition of the *civil Magistrate*; but this I have intirely passed over, because a just Idea of it can't be conveyed to the World, without a greater Number of Pages than I can spare for the whole Preface.

“ plicity of their Hearts, as many were) and now they
 “ began to see that they were deluded by them.---Now
 “ no Man could lay more upon them than they would
 “ upon themselves, in their Acknowledgements. Many,
 “ after this, came to us, who before fled from us,
 “ with such Desires as those, Acts 2. Men and Bre-
 “ thren, What shall we do? And did willingly take
 “ Shame to themselves, in the open Assemblies, by con-
 “ fessing (some of them with many Tears) how they had
 “ given Offence to the LORD, and his People, by de-
 “ parting from the Truth, and being led by a Spirit of
 “ Error, their Alienation from their Brethren in their
 “ Affections, and their crooked and perverse walking in
 “ Contempt of Authority, slighting the Churches, and
 “ despising the Counsel of their godly Teachers.

“ Now they would freely discover the Sleights the
 “ Adversaries had used to undermine them by, and steal
 “ away their Eyes from the Truth, and their Brethren,
 “ which before (whilst their Eyes were seal'd) they
 “ could not see. And the Fruit of this was great
 “ Praise to the LORD, who had thus wonderfully
 “ bro't the Matter about ; Gladness in all our Hearts
 “ and Faces, and Expressions of our renewed Affecti-
 “ on by receiving them again into our Bosom : And
 “ from that Time until now they have walk'd (accord-
 “ ing to their renewed Covenants) humbly and loving-
 “ ly among us, holding forth Truth and Peace with
 “ Power.

“ But from the rest, who (notwithstanding all these
 “ Means of Conviction) yet stood obdurate, yea, more
 “ hardened (as we had Reason to fear) than before,
 “ we convented those of them that were Members
 “ before the Churches, and yet Labour'd once and again
 “ to convince them, not only of their Errors, but also
 “ of sundry exorbitant Practices which they had
 “ fallen

“ fallen into, as manifest Pride, Contempt of Authority, neglecting to hear the Church, and lying &c :
 “ But after no Means prevail’d, we were driven with
 “ sad Hearts to give them up to Satan ; yet not
 “ simply for their Opinions (for which I find we
 “ have been slanderously traduced), but the chiefest
 “ Cause of their Censure, was their Miscarriages
 “ persisted in with great Obstinacy.

“ Thus the LORD heard our Groans to Heaven,
 “ and freed us from this great and sore Affliction,
 “ which first was small, like ELIAS’s Cloud, but after
 “ spread the Heavens ; and hath given the Churches
 “ rest from this Disturbance ever since, that we know
 “ none that lifts up his Head to disturb our sweet
 “ Peace, in any of the Churches of CHRIST among
 “ us : Blessed be his Name.”

This, in brief †, is a just Account of the religious Commotion in the Country, soon after its first Settlement by our Fathers ; which I could not omit presenting the Reader with, hoping it might be of Service at such a Day as this.--- Few, I believe, will venture

† I say in brief, because some Things I have only hinted at, while I have intirely suppressed others, which might have been gratifying to the Curious. The Disputes (preserved at large in Writing) between the Synod and Messieurs COTTON and WHEELWRIGHT, upon some of the grand Points in Agitation at that Day, would, perhaps, set some of our present Controversies in a just Light. But the inserting these would have taken up too much Room. I should be glad if a compleat History of these Times might be wrote. I know there are authentick Materials sufficient for such a Purpose ; and it might be of Advantage to the present, as well as Times to come.

to disown a Likeness between the Disturbances then and now: They are indeed surprisingly similar; inso-much, that, if I had not spoken in Language, Part of which was in Print, fifty; and Part, eighty Years ago, some, I doubt not, would have imagined, I had purposely gone into the Use of certain Words and Phrases, to make former Times look like the present; and not only so, but that I had artfully given Things a Turn, so as to lead People, while they were reading of ancient Days, to think of those that are but just past. ----- The Boldness and Insolency of some of the Zealots of this Day; their Alienations from their old Friends; the Disturbances, Contentions, Separations, and Schisms, they have raised in the Country, in Families, in Churches, in Towns; the Reproaches they have cast upon all who don't think as they do, particularly upon the Body of the standing Ministers: These, with other Things I need not mention, are as significantly spoken of, in the Words pointing out the sad State of Religion in old-time, as any could now adapt Language, were they inclin'd to describe what has happened, of late, in various Parts of our Land. And if People a few Years since, had generally known what had befallen the Country, in its Beginnings, it would have been, I can't but think, a great Preservative against the Errors and Disorders they have unhappily run into: Nor is it too late now to furnish them with some general History of this.---- It may still be of Advantage, not only to guard those who are not as yet infected, but to check the Growth of our Difficulties; especially, if due Attendance is given to the Means and Methods used by our Fathers, when the Churches, in their Day, were in Danger. ---- Their being spoken of under all the Names of Ignominy and Contempt did not affrighten them from Duty; no, but they appeared, notwithstanding, bold in the Cause of Truth and good Order, against all Opposition:
And

And having herein set us a noble Example, we shall do well to follow their Steps.

It may not be amiss to observe here, as the Church of which I am a Pastor, was the only one in BOSTON, in the Times I have been speaking of, so this was the Church to which most of the grand Opinionists belong'd : And from hence it was, that Disturbance went forth into the Country.----Many of its Members depended upon the immediate Witness of the SPIRIT for an Assurance of their good Estate, so as to renounce Sanctification as any Evidence in the Case ; which indeed was the Root of most of the Errors and Confusions in that Day.--- Their beloved Teacher, Mr. COTTON, though a Gentleman of considerable Parts, and Learning, and exemplary Piety, was yet not altogether free from Blame. The famous Mr. NORTON intimates as much, while yet he speaks honourably of him. His Words are these. “ Though
 “ his Forbearance was both observable, and very in-
 “ table, in the Things which concerned himself ; yet
 “ he could not forbear them whom he knew to be E-
 “ vil. An Experience whereof we saw concerning
 “ some Heterodox Spirits, who, by their specious
 “ Discourses of free Grace, and subdolous concealing
 “ of their Principles, so far deceived him into a bet-
 “ ter Opinion of them than there was Cause, as that,
 “ notwithstanding they fastened their Errors up-
 “ on him in general, and abused his Doctrine,
 “ to the countenancing of their denying of inherent
 “ Grace in particular ; yet, he was slow to be-
 “ lieve these Things of them, and slower to bear Wit-
 “ nesses against them : But so soon as the Truth
 “ herein appear'd to him, bear his own Words taken
 “ out of his Letter to Mr. DAVENPORT ;” the Truth*

* Vid. His Life of Mr. COTTON. P. 36, 37.

“ is, saith he, the Body of the Island [BOSTON] is
 “ bent to Backsliding into Error and Delusion : The
 “ LORD pity and pardon them, and ME also, who
 “ have been so slow to see their Windings, and
 “ subtle Contrivances, and Insinuations, in all their
 “ Transactions.”--- Yea, such was his Ingenuity and
 “ Piety, as that his Soul was not satisfied without
 “ often breaking forth into affectionate bewailing of
 “ his Infirmary herein, in the public Assembly, some-
 “ times in Prayer, sometimes in Sermon ; and that
 “ with Tears.”

Thanks be to GOD, who notwithstanding all our Errors in Doctrine, and Disorders in Practice, has continued us a Church to this Day.---- May the glorious King in Sion cleanse and sanctify us ! protect and bless us ! And, at last, present us to GOD, even the FATHER, a glorious Church, without Spot, or Wrinkle, or any such Thing ! Amen.---- Let us always, my Brethren, hold fast the Truth, with Peace and Holiness : And, if there are those among us, who are Enemies to that which formerly stained our Glory, it may not be thought strange : Nor would it be to the Reproach of this ancient Church, if it should please GOD to succeed the following Attempt of one of its Pastors, to put a Stop to like Errors and Disorders with those, which once proceeded from it to the public Hurt.

To conclude now with a few Words concerning the ensuing Treatise.---Had I wrote it to please my self, it would have been without those numerous Quotations, which, I am sensible, have not only taken up a great Deal of Room, but made the Book less agreeable to many Readers. My Design herein was, to make it evident, that the Divines, in most Esteem, in these Churches, for their Piety and Soundness in the
 Faith,

Faith, have spoken in much the same Language, upon the Things now in Agitation, with those who have been called Opposers of the Work of GOD, and charg'd with leading Souls to Hell : And I was in Hopes, what they said might be regarded, if Contempt was poured upon what I offered in my own Words. And if this End may be answered, I shall be content, tho' I have appeared in a Form not so well suited to my own Inclinations.

It has been my Endeavour to write, so as to give no just Occasion of Offence to any Gentleman, with whom I have thought it needful to concern my self. If any Expressions have slipped from me which savour of Bitterness, I willingly retract them, and ask Pardon of those, whoever they be, who may be ill-treated by them. Some of the Language, in here and there a Paper I have made use of, I own, is harsh ; and should have been altered, had it been in my Power to have done it. Whatever, in this Kind, may be delivered in too hard Words, I hope will be over-look'd so far as I am accountable for it.

As for Facts, I have related none but such as I really believe my self, and, as I think, upon sufficient Evidence. Few, perhaps, have taken more Pains to inform themselves than I have done. I have been a Circle of more than three hundred Miles, and had, by this Means, an Opportunity of going thro' a great Number of Towns in this, and the neighbouring Government of CONNEDICUT, and of having personal Conversation with most of the Ministers, and many other Gentlemen, in the Country, and of settling a Correspondence with several of them, with a particular View to know, as nearly as might be, the Truth of Things, upon better Evidence than that of meer Hear-say. After all, I may have been guilty of Mistakes ; tho' I am not conscious of it.

And

And I shall be obliged to any of my Fathers or Brethren in the Ministry, or others, if they will set me right wherein they may think I have erred, whether in Point of Fact, or Reasoning upon it. My Sentiments upon the Times, I have freely offered, from the Beginning, in several Sermons, which have been made publick ; and if, instead of secretly whispering to my Disadvantage, any, by the Way of the Press, or private Conference, had endeavoured to show me wherein I have delivered any Thing dishonourary to the Cause of Religion, I should have esteemed it a Kindness.---- I hope I have all along aim'd at the promoting of Truth and Holiness: This is the View I profess to write with at present ; and if I have advanced that which has a contrary Tendency, I should be glad to be convinced of it, that I might make an open Retraction.

I expect to be further loaded with ill Names: And so far as this may tend to render me less useful to those I would be glad to serve, I shall be sorry : But otherwise, 'tis with me a small Matter to be judged of Man's Judgment : Nor shall I regard the little Squibs that may be thrown at me by those, who think the Cause of Truth will be better serv'd by railing, than arguing. I shall not mispend my Time to take Notice of what may be said by such ; but if any will be at the Pains to give what I have offered the public a fair and Christian Examination, I shall think myself obliged to make them some sutable Acknowledgment.

CHARLES CHAUNCEY.



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Capt. Williams of <i>Deerfield</i>	Mr. Abijah Wyman
Mr. Robert Williams	Y
Mr. T. Williams of <i>Deerfield</i>	Mr. M. Yeomans of <i>Colchester</i>
☛ A considerable Number of Subscribers to this Book send-	
ing too late, their Names could not be inserted.	

CORRECTIONS.

Pag. 85. l. 15. after of r. Mr. P. 89. l. 7. of the Notes r.
propinquo. P. 90. l. 5. of the Notes for me r. *mi*. P. 239 l. 15
 after been r. *fo*. P. 279. l. 23. after which r. *he*. P. 384 l.
 22. for *exceptionable* r. *unexceptionable*.



INTRODUCTION.

ONE of the *first Fathers* of this Country, the memorable SHEPARD (whose *Writings* have been, of late, so highly commended) thought it needful to caution People, * “ not to trust Men too far, nor boast
“ of any Man too much ; especially, in Regard
“ of his glorious *Profession* and *Affections* at *first*.
“ GOD (says he) sends divers of his faithful Ser-
“ vants to a Place ; and many, at first hearing,
“ are wrought upon, battered down, convinc’d,
“ mourning after Peace, going to Ministers, De-
“ light in Ordinances : Now many bless GOD
“ for their *Conversion* ; and many a Christian is put
“ out of Doubt of it, Parents of their Children,
“ and Children of their Parents ; one Brother of
“ another, and one Christian Neighbour of ano-
“ ther.---- O take Heed of boasting too much ! It
“ may be they may, and will fall down (before
“ they have liv’d many Years) when at their
“ Height. What Man was ever more sought unto
“ than JOHN ? All JUDEA came unto him ; yet, at
“ last they forsake him, rejoiced but a Season in
“ his Light : They went also from him to CHRIST,
“ (John 7. 26. 32.) yet, JOHN complains, none re-
“ ceived his Testimony. CHRIST himself preached

* See his *Parable of the Ten Virgins*, second Part, Page 61.

“ in CAPERNAUM, and never such *exalting* a Man :
 “ They *boasted* in him : Yet only a few Babes
 “ which the LORD wrought upon. The GALATI-
 “ ANS would loose their Eyes for PAUL ; yet, af-
 “ terward they slight him, and join with false
 “ Teachers against him. O therefore pray for
 “ them, and weep for them, but do not trust them
 “ too far ! Neither trust yourselves too much.
 “ Then are ye my Disciples, (Joh. 8. 31.) if ye con-
 “ tinue. DEMAS forakes PAUL : All in Asia for-
 “ sake me.”

Had this observable Caution been the Product of
 a *Spirit of Prophecy*, I can scarce see, how it could,
 in a more pointed Manner, have admonished us
 in these Days. There never was a Time, in this
 Land, wherein there was such flocking after *some*
particular Ministers, and *glorying* in them, as though
 they were Gods rather than Men ; never a Time,
 wherein Men's *Professions* and *Affections* rose high-
 er ; never a Time, wherein *Conversions*, numerous
 Conversions were so much boasted of : Would
 to God, there was no Reason to suspect the Truth
 of any one of them ! But it ought always to be
 remembred, there may be a *very specious Shew*, where
 there is not the *Substance* of Religion : Nor are Per-
 sons without Danger of resting in the *former*, to
 the Neglect of the *latter* : And, it may be feared,
 whether this Danger han't been greatly increased,
 while so many have been encouraged to look upon
 themselves as in a *State of Grace*, without that
 Proof of the *Reality* of their *Conversion*, which might
 reasonably be expected. There has certainly been
 too much *Haste*, as well as *Positiveness*, in declaring
 these and those, in this and the other Place, to have
passed from Death to Life : A Judgment has been too
 commonly formed of Men's *Spiritual Condition*,
 more

more from their *Affections*, than the *permanent Temper* of their Minds discovered in the habitual *Conduct* of their Lives; not duly considering, how precarious that Religion must be, which has its *Rise* from the *Passions*, and not any *thorow Change* in the *Understanding* and *Will*.

Much, I am sensible, has been said, in these Days, of a *Work of GOD* going on in the Land : And I trust, this has all along been the Case with this People, from the Days of our *Fathers* : And I doubt not, 'tis so now ; nay, I charitably hope, there have been more *numerous* Instances of *saving Conversion*, in the Years past, than usual : But must it not be said, at the same Time, that there have been more *Disorders* and *greater Extravagances*, than common : And what is of still more dangerous Tendency, han't the great Talk of a *Revival of Religion* arisen more from the *general Appearance of some Extraordinaries*, (which there may be where there is not the *Power of Godliness*) than from such Things as are *sure Evidences* of a *real Work of God* in Men's Hearts ? I am clearly satisfied, this is the Truth of the Case, however unwilling some may be to own it.

Nor have People been so plainly and faithfully taught, as it were to be wisht, what a *Work of GOD* is, or how to distinguish between those Things which are undoubted Marks of *such a Work*, and those which are not. They have often been told of the *glorious Work of GOD* ; *his Work*, so as was never before seen in our *own*, or *Father's* Days.

But have they not been too much left to think, as if the Thing hereby intended was, the late *religious Appearance*, taken in the *Gross* ? This, I believe,

believe, is the *Idea* Multitudes have of what is called, *the Work of GOD going on in the Land* ; which, if it be, they certainly include that in their Notion of *GOD's Work*, which is highly dishonourary to him : Nor is it any Wonder, if, from this mistaken Tho't of what is truly the *Work of God*, they should speak of those as its *OPPOSERS*, who are its greatest *FRIENDS* ; and have proved themselves to be so, by their Endeavours to discountenance such Things as are dangerous to Men's Souls, and may prove a Hindrance to the Progress of *real Religion*. People must have in their Minds some distinct Conception of the *Nature* of a Work of *GOD*, or they will act in the Dark, while they embrace *these* as the *Friends* of it, and stand aloof from *those* as its *Enemies* : They will, in this Case, neither know what they say, nor whereof they affirm.

What I propose therefore, by way of *Introduction*, is, to exhibit, in as brief a Manner as I can, a distinct and clear Idea of a *Work of GOD*, with the *Appearance* it will make ; especially, when it is *remarkable*.

Now, in a Sense, every Thing that comes to pass, may be call'd the *Work of GOD* ; for as our SAVIOUR said to his Disciples, * *A Sparrow shall not fall to the Ground without your Father* : *The very Hairs of your Head are all number'd*. All great Events in Providence, whether in a Way of Judgment or Mercy, are more especially the *Work of GOD* ; according to that, † *I form the Light, and create Darknes : I make Peace and create Evil : I the LORD do all these Things*. *Creation and Redemption*

* Matth. 10. 29, 30. † Isa. 45. 7.

are still more eminently the *Works of GOD*, and always so spoken of in the Oracles of Truth. But the *Work of GOD* here intended, is the same with that, concerning which our SAVIOUR says, * *This is the Work of GOD, that ye believe on him whom GOD hath sent* : 'Tis the same with that, of which the *Apostle* speaks, when he affirms, † that *he who hath begun a good Work in you, will perform it until the Day of JESUS CHRIST* ; and which he calls, ‡ *The Work of Faith with Power* : 'Tis in one Word, That *Work of divine Grace*, which is sometimes, called the *New-Creation* ; sometimes the *New-Birth* ; sometimes the *Spirit's Renovation* ; sometimes *Conversion*, or as 'tis otherwise express'd, a being *turned from Darkness to Light, and from the Power of Sin and Satan unto GOD*.

Let me observe the following Things concerning this *Work of GOD*.

First of all, There is *ordinarily* some Preparation in the Mind of Sinners, previous to it. This is call'd by Divines *Conviction* ; by which is understood that Operation of the HOLY SPIRIT, whereby, in a Way agreeable to the Nature of Man, he opens to the Sinner a View of himself, in his *Sinfulness* and *Guilt* : upon which, he is driven out of his former Ease, and fill'd with Anxiety and Distress. This inward Disturbance may, as to its Degree, be various in different Persons ; but there is the *Reality* of it in all : In all, I mean, who have come to Years, before they have had awakened in them serious Thoughts of their Souls, and another World : In respect of this Kind of Persons, & those among them in *special* who have not been under

* John 6. 29. † Phil. 1. 3. ‡ 1 Thes. 1. 11.

Restraints from Sin, but have accustomed themselves to do Evil, 'tis rare, if ever, that the *Work of GOD* is wrought in them, but their Consciences are first alarmed, and their Hearts fill'd with bitter Remorse for their past Follies.

But then, it may be worth a particular Remark, this *Preparation of Mind*, is not the *Work of GOD* in the *special* and distinguishing Sense ; in such a Sense, as that the *Subjects* of it, may be thought to be in a State of Salvation. *Hypocrites in Zion* may say, *Who among us can dwell with devouring Fire ?* And they may be Hypocrites still : Nor is the greatest Disquietude of Soul ; a Disquietude expressing itself in *Roarings*, or *Tremblings*, or the *strangest bodily Effects*, a sufficient Evidence of a *saving Work of Grace* ; yea, it may be nothing more than the Effect of *Nature* ; or, if it should, in the Beginning, arise from a *divine Influence*, 'tis yet a *Mark* of a converted State that may not be depended on. Persons, notwithstanding all this, may be under Condemnation, and finally doom'd to a Departure from CHRIST with the Workers of Iniquity.

It may be nextly said, This *Work of GOD* is a *secret* Thing ; a Work *within* Men ; a Work effected in the *inward* Frame of their Mind. It *principally* lies in a *new Heart*, another Soul ; in other Views and Intentions, other Thoughts and Sentiments, other Principles and Springs of Action : All which Things are hidden, out of the Sight of the World.

From whence it follows, by the Way, that the *Work of God*, as an *internal* Thing, can be judged of by others, only from the *outward* Discoveries of
it

it. One Man can't look into the Heart of another : This is the Prerogative of him who has said, † *I am he that searcheth the Heart, and trieth the Reins of the Children of Men.* If therefore we would judge of the *interior State* of others, we must do it from some *external Manifestations* of it.

Men may open to us the Temper of their Minds, in a Relation of their *Experiences* : But even here, we are liable to be deceived. They may be mistaken about their own State ; and what is worse, may represent Things different from what they really are : so that at the best we only judge in this Case upon Supposition. And as there is so much Hypocrisy in the World, it would be but Prudence to hear Men's Declarations, respecting themselves with a heedful Caution. It may perhaps be a Truth here, as well as in other Cases, *Actions* speak much louder than *Words*.

And this therefore is another Way, in which Men may disclose what is *within* them ; and 'tis the great *Gospel Rule* by which we are to govern our *practical Sentiments* one of another. Says our SAVIOUR, * *By their Fruits ye shall know them? Do Men gather Grapes of Thorns? Or Figs of Thistles? Even, so every good Tree bringeth forth good Fruit: but a corrupt Tree bringeth forth evil Fruit. A good Tree cannot bring forth evil Fruit ; neither can a corrupt Tree bring forth good Fruit.* Agreeable whereto are those Words, † *Either make the Tree good, and his Fruit good ; or else make the Tree corrupt, and the Fruit corrupt: For the Tree is known by his Fruit.*

† Rev. 2. 23. * Matth. 7. 16, 17, 18. † Matth. 12. 33, 35.

--- *A good Man, out of the good Treasure of his Heart, bringeth forth good Things; and an evil Man, out of the evil Treasure, bringeth forth evil Things.* 'Tis true, this is not an infallible Rule; nor did our SAVIOUR ever intend to give us one: This would anticipate the *last Judgment*, or render it needless; for *Men's States* would be known beforehand.

It may be further noted, *this Work of GOD* is the *same* at *all Times*, and in *all Places*.

I mean not that the *Instruments, Means, or Manner*, of it's Production, are always alike. There has commonly been a great *Diversity* here, as seemed best to the Wisdom of GOD.

Sometimes, he has taken the Work very much into *his own Hands*, and sometimes he has made use of *Instruments*: And when this has been the Case, the *Instruments* he has chosen, have sometimes been more adapted to such a Design, and sometimes less so. i. e. to the Eye of *Man's Wisdom*; for in *themselves*, they have always been the *best*, and were we able to see clearly into the *Reasons* of Providence, we should perceive them to be so: To be sure, they are never such as are in their *own Nature* unfit to be made use of.

There has likewise ordinarily been a *Variety* as to the *Means*. Sometimes it has pleased GOD to make Use of *one Means*, and sometimes of *another*; sometimes the Means have been *wonderful* and *extraordinary*, as in the Days of MOSES and of CHRIST; and sometimes they have been of a *more common Nature*: And sometimes *He* may have accomplished the Work without any Means at all.

And

And *alike various* has been the *Manner*, in which GOD has wrought upon the Minds of Sinners. Sometimes it has been in a *Way of great Terror*, and sometimes in the *Methods of Mildness and Gentleness*. Sometimes he has dealt so with them, that they could not but have a *clear and distinct Perception* of his *Operations in them*; and sometimes he has formed them into a *new Workmanship*, in a more *insensible*, and variously interrupted *Way*.

Neither do I mean, that this *Work of GOD* is the *same* in its *Strength and Beauty* in all; or that 'tis always wrought in the like *Number of Instances*, either in one *Place*, or another. There has always been an *admirable Diversity* in this *Respect*! Some have been made to partake of the *divine Nature* in one *Degree*, others in another; sometimes a *greater Number* have appeared *living Images* of their *Father in Heaven*, sometimes a *less*.

But as to the *Work*, for *Substance*, 'tis the *same* in all *Places*, and among all *People* under *Heaven*. There may be a *Variety* as to the *Circumstances*, *Degrees*, and *Appendages* of it; but for the *Thing* it self, as to it's *Essence*, 'tis the *very same* all over the *World*; has been so from the *Days of CHRIST*; yea, from the *Days of ADAM*, and will be so to the *End of the World*. Very observable to our *Purpose* here, are the *Words* of the famous *Dr. OWEN*. Says he, * “ *Regeneration* by the *HOLY SPIRIT* is the *same Work* for the *Kind* of it, and “ wrought by the *same Power* of the *SPIRIT*, in “ all that are *regenerate*, or ever were, or shall

* *Discourse of the Holy Spirit*, P. 177, 178.

“ be so, from the Beginning of the World to the
 “ End thereof. *Great Variety* there is in the Ap-
 “ plication of the *outward Means*; --- nor can the
 “ *Ways* and *Manner* hereof be reduced unto any
 “ certain Order. For the SPIRIT worketh how,
 “ and when he pleaseth, following the sole Rule
 “ of his own Will and Wisdom. Mostly, God
 “ makes Use of the *preaching of the Word*; thence
 “ called an *engrafted Word which is able to save our*
 “ *Souls*: Sometimes ’tis wrought *without it*, as in
 “ all those who are *regenerate* before they come to
 “ the *Use of Reason*, or in their *Infancy*: Some-
 “ times Men are called, and so regenerate in an
 “ *extraordinary Manner*, as was PAUL; but mostly
 “ they are so, in and by the Use of *ordinary Means*,
 “ instituted and sanctified of GOD to that Pur-
 “ pose. And great *Variety* there is in the *Percep-*
 “ *tion* and *Understanding* of the Work it self, in
 “ them in whom it is wrought. For in it self it
 “ is *secret* and *hidden*, and no otherwise discovera-
 “ ble than in it’s *Causes* and *Effects*, *John* 3. 8.----
 “ And there is a great *Variety* in carrying on this
 “ Work towards Perfection, in the Growth of the
 “ new Creature, or the Increase of Grace implan-
 “ ted in our Natures by it: For some, thro’ the
 “ Supplies of the SPIRIT, make a great and speedy
 “ Progress towards Perfection; others thrive slow-
 “ ly, and bring forth little Fruit, the Cause and
 “ Occasions whereof are not here to be enume-
 “ rated. But notwithstanding all Differences in
 “ *previous Dispositions*, in the *Application of outward*
 “ *Means*, in the *Manner* of it *ordinary* or *extraor-*
 “ *dinary*, in the *Consequents* of *much* or *less* Fruit,
 “ the *Work it self*, in its *own Nature*, is of the
 “ *same Kind, one and the same.*”

It may be again remarkt, The *Appearance* of this *Work* of GOD, as well as the *Work* it self, is always the *same*. What I intend is, that the *Appearance* is ever of a *like Kind* and *Nature*. As the *Instruments*, *Means*, *Circumstances* and *Appendages* of the *Work* may be different, so will be the *Appearance* as to these Things : And as the *Work* it self may be *more* or *less* perfect, in this or the other Place, at this or the other Time, so will be the *Appearance* more or less glorious. It will bear an *exact Proportion* to the *greater* or *less* Degree of the *Work* it self : So it always has been, so it is now, and so it ever will be to the End of Time, in all Parts of the Earth : Which leads me, to what I have principally in View here,

In the last Place, to describe the *Appearance* of this *Work* of GOD. And in doing of this, I shall confine my self to the *Scripture*, as the *surest Guide*, as well as *only Rule*. And the *Texts*, descriptive of this *Work* of GOD, and the *Appearance* it will make, are so numerous, and expressive, that there can be no reasonable Ground for Debate upon the Matter.

There are several *Prophecies* in the *Old-Testament*, which look beyond the then present Day to the Times of the MESSIAH, and plainly point out the *Appearance* this *Work* of GOD will make in the World. Such an one is that, † where it is promised in these Words, *I will pour upon the House of DAVID, and upon the Inhabitants of JERUSALEM, the Spirit of Grace and of Supplication ; and they shall look upon me whom they have pierced, and they shall*

† Zech. 12. 10.

mourn for him, as one mourneth for his only Son; and shall be in Bitterness for him, as one that is in Bitterness for his first-Born. I here take that for granted, which is supposed by the Generality of Expositors to be the Truth, that these Words look forward to the Days of CHRIST, and foretell the outpouring of the SPIRIT, in a marvellous Work of Grace. Whether they refer more immediately to the Jews, and were fulfill'd in the first Times of the Gospel; particularly, when three Thousand, who had been consenting to the Crucifixion of CHRIST, were, upon PETER's Sermon, pricked in the Heart: or concern Sinners in general under the Gospel-Dispensation, I dispute not. In which ever Sense the Words are understood, the Effect or Appearance of this Work of Grace (which is all I now aim at) is the same; viz. a great and bitter Mourning for Sin, such a Mourning as Parents are subject to upon the Death of an only Son, or first-born. But then, you observe the Rise of this Sorrow and Lamentation. It flows from a Look to that SAVIOUR, whom by Sin we have pierced; and not from a Dread of Wrath and Hell. There is, 'tis true, a Sorrow for Sin which may be excited from a Fear of Punishment; and this is commonly the first Kind of Sorrow, and it has its Use in Religion: But its no Sign of a truly penitent Heart, whatever Strefs Sinners may be dispos'd to lay upon it: Nor is it the Mourning for Sin here prophesied of. This is a Sorrow taking Rise from Faith in CHRIST, and a View of Sin as occasioning those Sufferings, HE underwent to make Atonement for it. And 'tis no Wonder if the Sorrow, which has such a Rise, is great like to that for a First-Born. For there is nothing; no, not the Torments of Hell itself, that will so effectually move and melt the Heart, as a believing Sight of CHRIST, in his bitter Sufferings,
and

and dying *Agonies*, for our Sins. This, if any Thing, will open the Springs of Grief, and overwhelm our Souls with Sorrow at the Remembrance of our Transgressions.

And this, let me add, is the *only* Sorrow for Sin, that is a *Fruit of Grace*, and *evidential* of a *saving Work* of the SPIRIT upon the Sinner's Heart. An Eye to CHRIST is the *only Gospel-Ground* of a *Gospel-Repentance*. The *Curse of the Law*, and the *Wrath of God*, may alarm Conscience, and distract the Sinner almost with Anguish and Terror ; but all will be to no Purpose, unless CHRIST comes into Consideration, and a *believing Look* to him gives Spring to the Sorrow. This is the *Life* of true Repentance: Without a View to CHRIST, 'tis but as a *dead Carcass*.

The *out-pouring* of the SPIRIT is again spoken of *, where GOD promises to give to his People a *new Heart*, and to *put his SPIRIT within them*. And what is the *Effect*, the *visible Appearance* ? It follows in the next Words, † *Ye shall walk in my Statutes, and ye shall keep my Judgments and do them*. This is more fully exprest in the next Chapter, ‡. 23, 24. *Neither shall they defile themselves any more with their Idols, nor with their detestable Things, nor with any of their Transgressions:---- They shall also walk in my Judgments, and observe my Statutes, and do them*.

Another *Prophecie*, wherein the *out-pouring of the SPIRIT*, in a *Work of Grace*, is spoken of, with a more *particular Account* of the *Appearance*

* Ezek. 36. 29. † §. 21.

it will make, we have in Isa. 32. 15, 16, 17. *Until the SPIRIT be poured out upon us from on high, and the Wilderneys be a fruitful Field, and the fruitful Field be counted for a Forest. Then Judgment shall dwell in the Wilderneys, and Righteousness remain in the fruitful Field. And the Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever.* We have here an Account, not only of a *Work of Grace*, but its *Appearance*, the *Effect* that will be produced by it. *The Wilderneys shall become a fruitful Field.* i. e. * “ These who have
 “ been as a *Wilderneys*, barren and unfruitful,
 “ bringing forth no Fruit to God, but wild Fruits
 “ of Sin, shall be changed, tilled, converted, and
 “ made fruitful, to bring forth Fruits of *Holiness*
 “ to God, *And the fruitful Field shall be counted*
 “ *for a Forest.* i. e. They that have a Principle of
 “ Fruitfulness in them, and did bring forth Fruit
 “ before, yet now, upon the *pouring out* of the SPI-
 “ RIT upon them, shall receive such Abundance of
 “ Grace, and be so eminent in the acting of it,
 “ that what they did before shall be accounted,
 “ as the Fruit of a barren Forest, in Comparison
 “ of what they do now. Or the Meaning may
 “ be, Those that were before *fruitful Fields* shall,
 “ upon the *pouring out* of the SPIRIT, fructify so
 “ incredibly, that they shall seem rather to be a
 “ *Wood*, a *Forrest*, a *Thicket*, than a Field of Tillage
 “ (by an Appropriation of such Expressions as are
 “ sometimes

* I have *paraphrased* this Text, in the Words of one of the *Fathers* of this Country, the Rev. Mr. ADAMS of DEDHAM; which I the more readily chose to do, because I find, in the *Preface* to his *Sermon*, an excellent Character given of him, for his *Piety* as well as *Learning*, by those two *Lights* in our *Churches*, the famous Mr. TORRY and Mr. FLYNT.

“ sometimes used concerning the incredible Fer-
 “ tility of some Fields in Grain and Fruits, unto
 “ the exceeding Fruitfulness of Persons in Grace,
 “ and *spiritual and holy Actions*): And so the Sense
 “ is the same as before. † *Then Judgment shall*
 “ *dwell in the Wilderneys.* i. e. *Those* who were as
 “ a *Wilderneys* before, untilled, untaught, unre-
 “ generate, and unsubdued to the Will of GOD,
 “ being now converted, shall give Heed to Judg-
 “ ment, Equity, Righteousness, Honesty and Pi-
 “ ety ; abandoning all Ways of Prophaneness,
 “ Debauchery, Dishonesty, Injustice, Intempe-
 “ rance, and Impiety, which once they lived in.
 “ *And Righteousness remain in the fruitful Field.*
 “ i. e. Christians, Professors, who have given
 “ up their Names to CHRIST, shall be studiously
 “ careful, to hold fast Righteousness, Sincerity
 “ and Uprightness in all their Carriages towards
 “ GOD and *Man* ; being plain-hearted, right-
 “ down fair and square in all their Dealings, be-
 “ having themselves in all Things holily, justly
 “ and unblameably ; being harmless, and with-
 “ out Rebuke : Putting away all Semblance of
 “ Dishonesty, unjust Dealing, Unfaithfulness,
 “ Untruth, Encroaching, Covetousness, Double-
 “ Dealing, Unsteadiness, Shuffling, Winding, Tur-
 “ ning, and whatsoever else is unworthy the Vo-
 “ cation wherewith they are called. And these
 “ sure are happy and blessed Times, when there
 “ are such Fruits of Sanctification, so generally and
 “ universally appearing. *And the Work of Righte-*
 “ *ousness shall be Peace ; and the Effect of Righte-*
 “ *ousness, Quietness, and Assurance forever.* There
 “ shall

† Vid. English Annot. in *Isai.* 25. 17. And Calvin
 in *Pol. Synop. Crit.* *ibid.*

“ shall be *Peace with GOD*, and the Testimony
 “ of that Peace in their *Consciences* ; whence an
 “ holy Serenity and Calmness of Soul, the Peace
 “ of GOD which passeth all Understanding, keep-
 “ ing their Hearts and Minds thro’ *JESUS CHRIST* ;
 “ a religious Composure of Mind, resting quietly
 “ upon GOD alone, and depending on him with
 “ confident Assurance of Mercy, Protection (and
 “ all Good) from him.*

The *Appearance of this Work of GOD*, is again particularly described in that Prophecy, referring to the Times of *CHRIST*, *Isai. 11. 6, 7, 8, 9.* *The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid : and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them. And the Cow and the Bear shall feed, their young ones shall lie down together : and the Lion shall eat Straw like the Ox. And the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice-den. They shall not hurt, nor destroy in all my holy Mountain : for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.* The Meaning of which Words, according to the Sense of almost all Expositors, stripped of Metaphor, and put into plain English, is obviously this, That in the Times of the *Gospel*, when Men are effectually wrought upon by divine Grace, the Roughness of their Temper shall be smoothed, their Passions restrained and brought into Order, so that they shall live together in Love and Peace, doing to each other all the Offices, not only of Humanity, but of Christian Kindness and Charity. Such Persons

* *Eng. Annot. in loc.*

as were once *ravenous* in their Disposition, should undergo a *Transformation*, as if a *Wolf* should change his *Nature*, and of *Savage* become gentle so as to *feed with Lambs*, ; or as if the *Leopard* should quit his *Fierceness*, and lie down with the *Kids* : And such as were once *angry* and *techy*, should pass through an *Alteration*, as if the *Asp* should lose its *Venom*, and suffer a *Child to play about its Hole*. There should, in a Word, be no more biting, opposing and devouring one another : But *this Change* in Men would make them mild and gentle ; disposing them to behave towards each other with all *Tenderness*, loving one another as themselves.

But the best Idea of the *Appearance of this Work of GOD* is to be fetched from the *New-Testament*, where the *Texts* descriptive of it, are still more clear and express.

Only, before I proceed, I shall make one Remark : It is this ; That there is a *two-fold Work of the SPIRIT of GOD* spoken of in Scripture : The one respects his *extraordinary* and *miraculous Gifts and Powers* ; the other, his *common* and *ordinary Influence*, that by which a *Work of Grace* is begun and carried on in the Souls of Men, to their being prepared in this World, for Glory and Honour in the better World that is to come. Some *Texts*, when they speak of the *Work of the SPIRIT*, may include *both* his *ordinary* and *extraordinary Work* ; and some may more especially mean the *former*, and others the *latter*. But however this be, a Distinction ought always to be made between these *Works of the SPIRIT*.

And let it be carefully remembred, when the *Work of the SPIRIT*, in the *extraordinary Sense*, is the
C Thing

Thing intended, the *Effect* hereof, or its *Appearance*, whether in *Prophecysings*, *Visions*, *Revelations*, *Signs*, *Wonders*, or any other *strange* and *miraculous* Events, is not the *Appearance* to be looked for, from the *ordinary* Influence of the SPIRIT, i. e. his *saving Work* upon the Souls of Men : Nor can it be collected from all the *miraculous* Gifts and Powers that any were the Subjects of, when the SPIRIT was poured forth in the Days of the *Apostles*, that they were among the *Sanctified* in CHRIST JESUS. Some, who were then the Subjects of a *Work of Grace*, were, no Doubt, endowed with the *extraordinary* Gifts of the HOLY GHOST; but their *extraordinary Endowments* were no Proof of their having wrought in them an *effectual Work of Grace*. Says the celebrated Dr. OWEN, * “ Those
 “ who were *miraculously* converted, as PAUL ; or,
 “ who upon their Conversion had *miraculous Gifts*
 “ bestowed upon them, as had Multitudes of the
 “ primitive Christians, were no otherwise *regene-*
 “ *rate*, nor by any other *internal Efficiency* of the
 “ *Holy SPIRIT*, then every one is at this Day,
 “ who is really made Partaker of this Grace and
 “ Privilege : Neither were those *miraculous* O-
 “ perations of the *Holy SPIRIT*, which were *vi-*
 “ *sible* unto others, any Part of the Work of Re-
 “ generation ; nor did they belong necessarily
 “ to it : For many were the Subjects of them,
 “ and received *miraculous* Gifts by them, who
 “ were never *regenerate* ; and many were *rege-*
 “ *nerate*, who were never Partakers of them !”

It's probable, we should generally be dispos'd, at once, to look upon a Man as the Subject of a

* *Discourse of the SPIRIT*. Page 178.

Work of GOD's Grace, if he was endow'd with *extraordinary Gifts*; if, to all *Appearance*, he had the *Spirit of Prophecy*, the *Gift of Tongues*, the *Gift of Healing*, and had Faith so that he *could do Miracles*: But a Thousand of these Gifts, considered simply in themselves, are no Argument of a *regenerate State*. The least Spark of true CHRISTIAN CHARITY is a better Evidence of a *Work of GOD in the Soul*, than the greatest Ability to *shew Signs*, and *work Wonders*. The learned Dr. HICKS has expressed himself upon the *saving* and *miraculous* Gifts of the SPIRIT, in a Manner well worth transcribing *.

“ As for these (the *miraculous* Gifts) they neither supposed any *saving* Change in the gifted Person, nor necessarily brought any along with them, nor drew any after them. But as St. CHRYSOSTOM compares them to Riches, so like Riches they tempted Men to Pride, Vanity and Contempt of their Governors, as also to envy and hate one another :----Nay, so inconsiderable are these Gifts for themselves, and so unprofitable to any Christian, as to his main Concern, that like the *Sun* and *Rain* they were given to *good* and *bad*.--- The Tongues of Men or Angels, to speak in the *Apostle's* Words, could have said nothing more plain or emphatical [then what he has said in the 1st Cor. 13. beg.] to shew how much more excellent the *saving* Graces of the SPIRIT are, than the *infused* *miraculous* Gifts, which can neither render us like GOD, nor qualify us for the Enjoyment of him ; and which Things have no intrinsical worth to the Persons who formerly had them, nor made them more useful for the Church,

* See his *Enthusiasm exorcised*. from the 54th to the 59th Page. C 2 than

“ than acquired Gifts, which are the *ordinary*
 “ Means of Faith and Repentance, make us.
 “ Suppose thou knowest the Gospel, like the *Apo-*
 “ *stles*, by *Inspiration* ; What then ? Another
 “ Minister, who knows it by *Reading* and *Study*, is
 “ as capable, by the Blessing of GOD, to serve
 “ the Church as thou : And besides, if thou art
 “ like a vain *Corinthian*, ambitious of Inspiration,
 “ know that it will add nothing to the Reputa-
 “ tion of thy Parts ; for an inspired Man is but
 “ the Vessel to the Treasure, the very Instrument
 “ and Machine of the HOLY GHOST, who can or-
 “ dain Strength out of the Mouth of Babes and
 “ Sucklings, and make a Child, or an Idiot, if
 “ he please, preach as well as thee. Or,
 “ suppose thou hadst the Spirit of *Prediction* ;
 “ what then ? The Knowledge of Things
 “ past being as excellent in its self, and
 “ generally more useful to the World, than
 “ the Knowledge of Things to come, the *Historian*
 “ would then have as much to boast of as thou ?
 “ --- But if thou couldest do *Miracles* ; what if
 “ thou couldest ? *Hereticks* and *Magicians* have
 “ done them, and JUDAS did them ; and many
 “ shall say to me in that Day, LORD, LORD, *have*
 “ *we not prophesied in thy Name, and in thy Name*
 “ *cast out Devils, and in thy Name done many won-*
 “ *derful Works ? Then will I say unto them, I know*
 “ *you not : Depart from me ye Workers of Iniquity.*
 “ But thou art a Minister, and wouldst fain *preach*
 “ *by Inspiration* ; why so ? Not out of *Corinthian*
 “ Vanity and Ostentation ; for then thou art a vain-
 “ glorious Man ; but because thou hast a Desire to
 “ convert Souls : But alas, thou art not sure of that,
 “ for the Words of the inspired PAUL were a Stum-
 “ bling-Block to the *Jews*, and a Scandal to the
 “ *Greeks*, even the Savour of Death to many
 “ who heard him. And the Souls of ‘Thousands
 “ who

“ who heard *inspired* Sermons, from CHRIST and
 “ his *Apostles*, and saw them also work Miracles,
 “ lie roaring now in the Flames of Hell. But to
 “ *pray* by the SPIRIT is a most desirable Gift :
 “ But thou canst cry *Abba Father*, without Inspi-
 “ ration ; and thou mayst make Prayers and Sup-
 “ plications, and Intercessions, and giving of
 “ Thanks for all Men without Inspiration : Which
 “ if thou hadst, would not make thy Prayers
 “ more excellent in themselves, or more accepta-
 “ ble in the Sight of GOD : For whosoever
 “ hath a devout Soul, and approaches GOD with
 “ that Reverence which is due to his infinite
 “ Majesty, and *heartily* asks what he would obtain,
 “ in the Name of CHRIST *his dear Son*, shall pre-
 “ vail as much as if it were inspired. -----
 “ From all which it appears how much more ex-
 “ cellent and desirable the saving Graces of the
 “ SPIRIT are, than all these *pompous miraculous* Gifts :
 “ In which there is really no intrinsical excellence.
 “ --- All which I would have those especially to
 “ consider whose *enthusiastical* Tempers, or Educa-
 “ tion, incline them first to admire, and then to
 “ conceit these miraculous Gifts, till by insensible
 “ Degrees they impose upon their own Imaginati-
 “ ons, and commence within themselves illumina-
 “ ted Men. ”

But having made this *Remark*, or *Digression*, if
 any should chuse to call it so, I now come to
 mention the *New Testament* Texts, which describe
 to us the *Appearance* of this *Work* of GOD.

And the *Destruction* of the *Prevalence* of Sin, and
Vice, they always represent as *one of the certain*
Characteristicks of this *Work*. The Passages to this
 Purpose are many, and the Language of them

various and significative : † *How shall we that are Dead to Sin, live any longer therein ? And a little onward, § Knowing this that our old Man is crucified with him, (CHRIST) that the Body of Sin might be destroyed, that henceforth we should not serve Sin: For he that is Dead to Sin, is freed from Sin. And the Apostle speaking of those who are in CHRIST JESUS, and to whom there is no Condemnation, gives that as their Character, † who walk not after the Flesh, but after the Spirit: The just Import of which Character may be learned from that Description of this same Apostle, * Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like: Of which I tell you before, as I have also told you in Time past, that they which do such Things shall not inherit the Kingdom of GOD. Or, from that Command of his, † Mortify therefore your Members which are upon the Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and Covetousness which is Idolatry; for which Things sake cometh the Wrath of GOD on the Children of Disobedience. The Apostle JOHN is still more peremptory in his Language, as to this Destruction of the Power of Sin, where there is a Work of Grace, ‡ If we say that we have Fellowship with him, and walk in Darknes, we lie, and do not the Truth. And again, in the next Chapter but one, ** Whosoever abideth in him sinneth not; Whosoever sinneth, hath not seen him, neither known him. And yet again, in a Verse or two onwards, Whosoever is born of GOD doth not*

† Rom. 6. 2. § Rom. 6. 7. † Chap. 8. 1. * Gal. 5. 19, 20, 21. † Col. 3. 5, 6. ‡ 1 Joh. 1. 6. ** Ver. 6. commit

commit Sin, for his Seed remaineth in him ; and he cannot sin, because he is born of GOD : Which same Thought is still repeated, † We know that whosoever is born of GOD, sinneth not ; but he that is begotten of GOD keepeth himself ; and the wicked One toucheth him not. The Meaning of all which Texts is, not that those who have been effectually wrought upon by divine Grace, may, in no Sense be said to *commit Sin* : Such an Interpretation of the Words can't be reconciled with those Declarations, in this very Epistle, wherein it is affirmed, * *That if we say, we have no Sin, we deceive our selves, and the Truth is not in us.* And again, † *If we say we have not sinned, we make him a Liar, and his Word is not in us.* But the plain Import of them is, That the Frame of Mind, in those who have the *Work of GOD* wrought in them, is such as renders Sin so odious to them, that they can't entertain the Thought of committing it, or of a Temptation to do so, but with Detestation ; nor can they live in the habitual Practice of it : And if they fall into Sin, especially a hainous one, 'tis but rarely, and then thro' Surprise, or the Violence of Temptation : And when they come to consider, they condemn themselves, repent of what they have done, and are upon their Guard particularly against this Kind of Sin for the Time to come.

If any would know what the Sins, in *special* are, that Men will not live in the Practice of, when they have had a *Work of GOD* begun in them ; even this we may fairly collect from some Texts of Scripture. 'Tis observable, the *Apostle* exhorts

† Chap. 5. 18. * Chap. 1. 8. † Ps. 10.

the *Christians* at *Coloss **, to put away all *These, Anger, Wrath, Malice, Blasphemy, filthy Communication out of their Mouths*; and enjoins it on them, not to lie one to another: And that is the Ground of his thus cautioning them, *Seeing that they have put off the OLD MAN with his Deeds, and have put on the NEW MAN, which is renewed in Knowledge after the Image of him that created him.* Parallel whereto is that of this same *Apostle*, in his *Epistle* to the *EPHESIANS*; where, having called upon them to be *RENEWED in the Spirit of their Mind*, and to put on the *NEW MAN, which after GOD is created in Righteousness and true Holiness*, he goes on with his *Exhortation*, † *Wherefore putting away lying, speak every Man Truth with his Neighbour.---Be angry, and sin not : Let not the Sun go down upon your Wrath. Neither give Place to the Devil. Let him that stole, steal no more. ---- Let no corrupt Communication proceed out of your Mouth. --- And grieve not the HOLY SPIRIT of GOD.---- Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from you, with all Malice.*

They likewise represent the *Practice of Righteousness and Holiness*, as another sure *Characteristick of this Work of GOD.* Know ye not (says the *Apostle ***) that to whom ye yield your selves *Servants to obey*, his *Servants* ye are to whom ye obey ; whether of *Sin unto Death*, or of *Obedience unto Righteousness.* Being made free from *Sin*, ye became the *Servants of Righteousness.* And again, * *But now, being made free from Sin, and become Servants to GOD, ye*

* *Col.* 3. 8, 9, 10. † *Eph.* iv. 23. and onwards.

** *Rom.* 6. 16, 18. * *Ver.* 7.

have your Fruit unto Holiness. Very exprefs to the like Purpose are the Words of the Apostle JOHN ††, *He that saith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. But whoſo keepeth his Word, in him verily is the Word of GOD perfected: Hereby know we that we are in him: He that saith, he abideth in him, ought himself also to walk, even as he walked.* And in the last Verſe of this ſame Chapter, *If ye know that he is righteous, ye know that every one that doth Righteouſneſs is born of him.* So in the next Chapter *, *Little Children, let no Man deceive you; he that doth Righteouſneſs is righteous, even as he is righteous.* And in the 10th ψ. *In this the Children of GOD are manifeſt, and the Children of the Devil: Whoſoever doth not Righteouſneſs is not of GOD.*

And the Scripture is very clear as to the Particulars of this Righteouſneſs or Holineſs, as they will appear in thoſe, in whom there is a *Work of Grace*. The *Apoſtle* has enumerated the *Fruits of the SPIRIT*. i. e. the viſible, as well as internal Effects of his ſpecial Work on the Hearts of Men. *The Fruit of the SPIRIT* (ſays he †) *is in all Goodneſs, and Righteouſneſs and Truth.* The Enumeration is more full in his *Epistle to the GALATIANS* ‡; *The Fruit of the SPIRIT is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance: againſt ſuch there is no Law.*

Wherever there is the ſaving *Work of the SPIRIT*, it will appear in *Love*; Love to GOD, and Love

†† 1 John 2. 4, 5, 6. * Ver. 7. † Eph. 5. 9.
‡ Chap. 5. 22, 23.

to our Neighbour, on which two Commandments (as our SAVIOUR expressees it **) do hang all the Law and the Prophets.

There will be Love to GOD ; the *Reality* of it in the *Heart*, and the genuine *Appearance* of it in the *Life*. It may discover itself in the *Passions* ; and this in a *lower* or *higher* Degree, according to the Temper, Education and other Circumstances of the Persons who are the Subjects of it : And where the *passionate Appearance* may be greatest, many may be ready to think, there is the truest and highest Love : But this is a Mistake. The *passionate* Discovery of Love is not the best Evidence, either of its *Being* or *Strength* : The surest and most substantial Proof is, *Obedience to the Commandments of GOD* ; and the *stronger* the Love, the more uniform, steady and pleasant will be this *Obedience*. The Scripture is remarkably expresses in this Matter. Says our SAVIOUR †, *If ye love me, keep my Commandments*. And in the 21 ψ. *He that hath my Commandments and keepeth them, he it is that loveth me*. So, in the 23 ψ. *If any Man love me, he will keep my Words*. The same Thing is again repeated *, *This is the Love of GOD, that we keep his Commandments*. It is added, *and his Commandments are not grievous*.

There will also be Love to our Neighbour ; a Love unconfined as to its *Object*. We shall love not only those who *love us*, and are of our *Opinion* and *Party* : This is nothing more than the Love of *Publicans* and *Sinners* ‡ : But we shall love those

** Matth. 22. 40. † Joh. 14. 15. * 1 Joh. 5. 3.

‡ Matt. 5. 46.

who *hate* us, and are our *greatest Enemies*; yea, we shall love *all Men*, but those especially, who are of the *Houſhold of Faith*. And our Love will be a Love like to that we have for our *ourselves*; like it for unfeigned Sincerity, and all the genuine Expreſſions of true Benevolence. It will be a Love, *not in Word, neither in Tongue only, but in Deed and Truth*. It will appear in all the Offices of Kindneſs, both to Men's *Souls* and *Bodies*; opening our *Hearts* and *Hands* to miniſter to their Help, as we are able. Wherever this Love reigns, as it ought to do, it will baniſh ill Nature, evil Surmiſings, unchriſtian Jealouſies: It will reſtrain the *Mind* from *evil Thinking*, and much more the *Tongue* from *evil Speaking*. There will be no ſecret *Whiſpering* and *Backbiting*, much leſs open dealing in *Slander* and *Reproach*: So far, will Chriſtians be from injuriouſly treating one another, that they will rather cover one another's Failings; forbearing and forgiving one another, as GOD for CHRIST'S Sake forgiveth us.

The next *Fruit of the SPIRIT* is *Joy*; by which we are to underſtand, not meerly an *animal Paſſion*, a free *Flow of Spirits*: This there may be where there is no true Joy. And that Joy ought always to be ſuſpected, which riſes high in its *ſenſible Appearance*, while the *Temper of the Mind* is not, at the ſame Time, proportionably exalted in its *real Spirituality*. Wherever there is this Joy, there will be a *Complacence* of *Soul* in GOD, a holy Satisfaction and Chearfulneſs of *Mind*: And as it will be mixt with a becoming *Fear* and *Caution*, ſo will it expreſs it ſelf in as low an *Abasement* of our ſelves, as *high Adorations* of the free and rich Grace of GOD.----But of this I ſhall have Occaſion to diſcourſe largely afterwards,

Another

Another of these *Fruits* is *Peace* ; by which (I suppose) is here meant, not so much a holy Serenity of Mind (that being before spoken of) as that State of *outward Quietness*, and *good Order*, which may justly be expected, where Men's Passions are under a divine Government, and they themselves have been formed to a Temper, disposing them to live *peaceably with all Men, if it be possible, and as much as in them lies*. The *Apostle* has told us, † that *Variance, Emulations, Wrath, Strife, Seditions*, are *Works of the Flesh*. He also mentions it as the Character of the *Wisdom that is from above* †, that it is *peaceable, gentle and easy to be intreated ; full of Mercy and good Fruits*: While he declares ††, that if we have *bitter Envyings and Strife*, this *Wisdom descendeth not from above ; but is earthly, sensual, and devilish* : For where *Envyng and Strife is*, there is *Confusion and every evil Work*. If Men are fierce and furious ; if they foment Divisions, and promote Contention and Schism, they are so far *sensual, not having the SPIRIT* ; for the *Fruit of the SPIRIT is Peace*, a dwelling together in Love and Unity. 'Tis true, our SAVIOUR has said *, *Suppose ye that I am come to give Peace on Earth ? I tell you nay ; but rather Division*. For from henceforth there shall be *five in one House divided, three against two, and two against three*. The *Father shall be divided against the Son, and the Son against the Father ; the Mother against the Daughter, and the Daughter against the Mother, and so on*. But this Text is intended to represent, not the proper Design of CHRIST's coming, nor yet the genuine Tendency of it ; but what would unhappily be the Ef-

† Eph. 5. 20. †† Jam. 3. 17. Ver. 14, 15, 16.

* Luke 12. 51, 52, 53.

fect, through the Prevalence of Men's Lusts, in Opposition to the Precepts of the Gospel : Nor can it be suppos'd, this should be the *Effect*, among *those* who are *savingly wrought upon by the SPIRIT*. Whatever Occasion the *coming of CHRIST* may give to the *working of Lust* in *others*, in respect of *these*, the Turbulency of their Spirits has been so check'd, their Passions brought under such Restraint, their *old Man* suffer'd such a Mortification, that it can't be suppos'd they should be given to Strife and Contention, and go into the like mutinous and divisive Methods, with Men that are *carnal*. If the *Fruit of the SPIRIT is Peace*, those, certainly, who pretend to the SPIRIT, must be distinguish'd from others by their *peaceable Temper and Conduct* : Nor may it be thought, that they should be the Disturbers of Society, the Instruments to sow the Seeds of Discord and Confusion : They will rather *endeavour to keep the Unity of the SPIRIT in the Bond of Peace*.

A fourth *Fruit of the SPIRIT is Long-suffering*. This supposes Injuries and Abuses, and is expressive of the *Temper and Behaviour* of one that is *spiritual*. He is slow of Resentment, loth to retaliate ; not apt to take Offence, nor hasty to render Evil for Evil ; but prone rather to overcome Evil with Good : He is patient under Ill-treatment, firm against the Impressions of Wrath ; can suffer a great deal, and endure Insults and base Carriage, without being fill'd with Indignation, and hurried on to Acts of Revenge ; in these Ways *walking worthy of the Vocation wherewith he is called, with all Lowliness, Long-suffering and Forbearance*.

Another

Another Fruit is *Gentleness*. i. e. a Disposition to treat one another with Candour and Mildness. Where this Fruit is, the Temper is softened, and rendered sweet and pleasant: And this it will express in a courteous and obliging Deportment. It won't stand upon nice Points; it won't be harsh and rugged; much less will it be fierce and destructive, calling for Fire from Heaven to devour all who don't think just as we do: It will rather put us upon the Methods of Mildness, behaving towards one another with Kindness and Lenity.

Goodness is also rank'd among these Fruits. This is descriptive, not so much of a *virtuous* Character in general, as of *that*, the distinguishing Mark of which is *Kindness* and *Benignity*: As when our SAVIOUR speaks of the *good Man* for whom one would even dare to die, he means to point out, not only a Man of Religion, but one eminent for his *Humanity* and *Beneficence*! And this Kind of Goodness there will always be, in a less or greater Degree, wherever there is a *special Work of the SPIRIT*. It will make Men *tender-hearted* and *compassionate*; *kindly affectioned* to each other, ready to all the Offices of *Love* and *Charity*, apt to shew Favour: And this they will do, in all the Ways they can devise; yea, they'll take more Pains, and go through greater Difficulties for the Good of Mankind, than, according to the Rigour of strict Justice, might be expected of them. The contrary to this is that *Selfishness*, which prompts Men to *seek their own*, and not the Good of others; that *Hardiness* of Spirit that is not touch'd with a feeling of other Men's Miseries; that *niggardly, covetous* Disposition, which can see a *Brother have need*, and *shut up its Bowels of Compassion* from him.

Faith

Faith is likewise number'd among the Fruits of the SPIRIT. By this some suppose is meant that *Faithfulness*, which consists in an Aversion to Lying and Falshood and Deceit ; and in a Disposition to act with Uprightness and Sincerity : But others incline to think, the Faith here intended is that by which we are *justified*. And to be sure, *this Faith* is a *Fruit of the SPIRIT*, and such an *essential* one too, that no Man may be said to have been wrought upon by the SPIRIT, in a *saving* Sense, that has it not. But then it must be remembered, this Faith is not a meer *speculative*, nor yet *unactive* Thing : It will have a powerful Influence both on Men's *Hearts* and *Lives*. 'Tis spoken of as that which *purifies the Heart* * ; as that which *works by Love* † ; as that which *overcomes the World* ‡ ; yea, as that which is a *living, active, never-failing Principle* of all holy Obedience to the Laws of GOD : Infomuch, that if a Man says he has Faith, and it shews not itself by his *Works of Righteousness*; 'tis a vain Pretence. Observably express are the Words of the Apostle JAMES to this Purpose. †† *What doth it profit, my Brethren, though a Man say, he hath Faith ; and have not Works ? Can Faith save him ? If a Brother or Sister be naked, and destitute of daily Food ; and one of you say unto them, depart in Peace, be ye warmed and filled : Notwithstanding ye give not those Things which are needful for the Body ; what doth it profit ? Even so Faith, if it hath not Works, is dead being alone.* So in a Verse or two following, ** *But wilt thou know, O vain Man, that Faith without Works is dead ?* And again, † *For as the Body*

* Acts 15. 9. † Gal. 5. 6. † John 5. 4. †† Jam. 2. 14, to 18. ** Ver. 20. † Ver. 26.

without the Spirit is dead, so Faith without Works is dead also.

Another of these Fruits is *Meekness*, i. e. a certain Sweetness of Temper, making Men mild and placid and quiet ; which they will discover more or less, in their whole Deportment in the World, whether towards GOD or *Man*. In Respect of GOD, they will be ready to believe what he says, to do what he commands, and to suffer what he lays upon them with Patience and Chearfulness. In Respect of Men, they will behave towards them, if they are *Superiors*, with a modest Deference and Respect ; if they are *Inferiors*, with Kindness and Condescension ; and if they are *Equals*, with a friendly affable Freedom. The contrary to this Fruit of the SPIRIT, is that Ungovernableness of Temper, which is apt to express it self in Anger, Wrath, Clamour ; in Impatience, Discontent, Murmuring, and the like, according to the several Ways wherein Men's Passions may be excited.

The last Fruit of the SPIRIT here mentioned is *Temperance*, i. e. a Christian Moderation in the Enjoyment of the Things of Time and Sense : Or, it may rather mean the same Thing with *Chastity* ; which wherever it has a predominating Influence, will restrain from all Filthiness, not only in *Speech* and *Behaviour* but in *Heart* also ; according to that *spiritual* Interpretation, which our SAVIOUR has left us of the *Seventh Commandment*, in the 5th Chapter of MATTHEW's Gospel.

But besides these, there are other Things, wherein a *Work of the SPIRIT* will appear. It will set Men a *praying*, and dispose them to maintain a constant Course of this Duty. This we are
taught

taught from the Instance of PAUL, of whom, one of the Things recorded, after his Conversion, is, *Behold he prayeth.* *Acts 9. 11.*

It will also beget in Persons a Love to the *Worship* and *Ordinances* of GOD in his *House*, and unite them in a continued Attendance thereon. So, the first Christians *continued stedfast in the Apostle's Doctrine and Fellowship, and in breaking of Bread, and in Prayers :* *Acts 2. 24, 46, 47.* And this they did with *one Accord ; praising GOD, and having Favour with all the People.*

This now, in general, is the *Appearance* a *Work* of GOD will make, wherever, and in whomsoever, it takes Place. And if the *Work* be *remarkable*, so will be its *Appearance* in these Things : And 'tis to delude Men to pretend the contrary. If great Numbers, in a *Town* or *Land*, are *effectually* wro't upon by the SPIRIT, it will appear in their *Ceasing to do Evil, and Learning to do well.* They will certainly become *better Men ;* and it will be *visible* they are so. They will appear more like to their SAVIOUR in the *Temper* of their Minds, and in the *Course* of their Lives : To be sure, it will be thus, if the *Work* is *remarkable* in the *Degree* in which it is wrought. They will, in this Case, be eminent for their *Faith, Love, Meekness, Humility, Patience, Justice, Brotherly-Kindness, Forbearance, Forgiveness, and the like :* And as for *Bitterness, Wrath, Strife, Emulation, Pride, Sedition, Schism,* and the rest of the *Works of the Flesh*, it can't be supposed, that these should abound, and be more prevalent than before ; certainly, not among those, who are *remarkably* the *Subjects of this Work* : This would be to invert the Order of Things, to make that to be the *Appearance of a Work of Grace*, which is an *Appearance* arising from Men's *Lusts ;* and perhaps, the worst of them too.

Having thus, in as plain a Manner as I could, shewn what a WORK OF GOD is, together with the APPEARANCE it will make ; especially, when REMARKABLE, it will not be thought, my Design, in the following Treatise, is, to reflect Dishonour upon any of those Things wherein I have made a *real Work of GOD*, or its *Appearance* to consist. I trust, I am not mistaken in the Idea I have given, either of *such a Work*, or its *Appearance* ; and the rather, because what I have said upon this Head, I have mostly exprest in the very Words of *Scripture* : And so far as *the Work*, I have above described, appears in *this* or any *other Place*, I am, if I know myself, in a Disposition to rejoice in it, and thank GOD for it ; And instead of saying any Thing to *oppose* it, would do all in my Power, to encourage and promote it. But 'tis easy to observe, a *Work of GOD* may be thought to consist in those Things, in which the *Bible* does not make it to consist ; and great Strefs may be laid upon such *Appearances* as are no sure *Characteristicks* of a *saving Change* in Men's Hearts : And 'tis too evident to need Proof, that this has been too much the Truth of the Case in *these Times*. Many have taken *the Work of GOD* to lie in those Things, which are so far from being either *Parts* or *Effects* of *such a Work*, that 'tis rather a Reproach to the *HOLY SPIRIT* of *GOD*, to suppose he should be the Author of them : And one of the best Ways to serve the Cause of *GOD* and *Religion*, is, in my Opinion, to point out, with Freedom and Plainness, those *Appearances*, which instead of being the *genuine Fruits of a Work of GOD*, are *real Hindrances* to the flourishing of pure and undefil'd Religion : And this prepares the Way to enter upon the Business I have taken in Hand.

PART



PART I.

Particularly pointing out the Things of a *bad and dangerous Tendency*, in the late religious Appearance in NEW-ENGLAND.

HERE is not a Man, in the Country, in the sober Exercise of his Understanding, but will acknowledge, that the late religious *Stir* has been attended with many *Irregularities and Disorders*. These, some are pleased to call, *Imprudencies, human Frailties, accidental Effects* only, such as might be expected, considering the Remains of Corruption in good Men, even among those in whom a *remarkable Work of Grace* is carrying on : Others are in the Opinion, they make a *main Part* of the *Appearance* that has been so much talk'd of, and have arisen unavoidably, in the natural Course of Things, from the *Means and Instruments* of this *Appearance* ; and that it could not reasonably be suppos'd, it should have been otherwise.

I shall particularly show what these *bad and dangerous Things* are ; making such Remarks (as I go along) as may be thought needful to set Matters in a just and true Light.

Among the *bad* Things attending *this Work*,

I shall *first* mention *Itinerant Preaching*. This had its *Rise* (at least in these Parts) from Mr. WHITEFIELD ; though I could never see, I own, upon what Warrant, either from *Scripture* or *Reason*, he went about Preaching from one *Province* and *Parish* to another, where the Gospel was already preach'd, and by Persons as well qualified for the Work, as he can pretend to be. I charitably hope, his Design herein was good : But might it not be leavened with some undesirable Mixture ? Might he not, at first, take up this Practice from a mistaken Thought of some *extraordinary Mission* from GOD ? Or, from the undue Influence of *two high an Opinion*, of his own *Gifts* and *Graces* ? And when he had got into this Way, might he not be too much encouraged to go on in it, from the *popular Applauses*, every where, so liberally heaped on him ? If he had not been under too strong a Bias from something or other of this Nature, why so fond of preaching always himself, to the Exclusion, not of his *Brethren* only, but his *Fathers*, in *Grace* and *Gifts* and *Learning*, as well as *Age* ? And why so ostentatious and assuming as to alarm so many Towns, by proclaiming his Intentions, in the *publick Prints*, to preach such a Day in such a *Parish*, the next Day in such a one, and so on, as he past through the Country ; and all this, without the Knowledge, either of *Pastors* or *People* in most Places ? What others may think of such a Conduct I know not ; but to me, it never appeared the most indubitable Expression of that Modesty, Humility, and preferring others in Love, which the *Scriptures* highly recommend as
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what will adorn the *Minister's*, as well as the Christian's Character.

And what became of his *little Flock* all this while ? This *Gentleman* (if I don't mistake) expresses a very contemptuous Thought of NON-RESIDENTS and PLURALISTS, when he makes that Remark, in one of his *Journals* †, “ The Towns “ through CONNECTICUT, and the *Province* of the “ MASSACHUSETTS-BAY ---- are well-peopled. ---- “ Every five or ten Miles you have a *Meeting-* “ *House*, and I believe there is no such Thing as “ a PLURALIST or NON-RESIDENT-MINISTER in “ both *Provinces*.” And what is the mighty Difference (so far as a *particular Flock* is concerned in its *Pastor's Labours*) between an ITINERANT PREACHER, absent from his Charge seven Eighths of his Time, and a NON-RESIDENT-MINISTER ? Or, between a PLURALIST, and one that acts as though *all* the *Parishes* in a *Country* were his *proper Cure* ? 'Tis true, your NON-RESIDENTS and PLURALISTS have their worldly Encouragements : And some are in the Opinion, it han't been to Mr. WHITEFIELD's Disadvantage, on *temporal* Accounts, that he has travelled about the World in Quality of an *Itinerant Preacher*. He has certainly made LARGE COLLECTIONS : And if, in the doing of this, he had a *Fellow-Feeling* with the *Orphans*, 'tis no more than might be expected. No one, I believe, besides himself, can tell the *Amount* of the *Presents*, he received in this Town, as well as in other Places, for his *own proper Use*.

The next *Gentleman* that practised upon this *new Method* was Mr. GILBERT TENNENT, who came

† *Journal of NEW-ENGLAND*, Page 94, 95.

in the Middle of Winter, from NEW-BRUNSWICK (a Journey of more than 300 Miles) to BOSTON, “to water the Seed sown by Mr. WHITEFIELD;” the *Ministers* in the *Town*, though a considerable Body, being thought insufficient for that Purpose. I shall not think it amiss to insert here Part of an *expostulatory Letter* sent to him, after he had been preaching among us for some Time. “Pray, Sir, (says the Writer*) let me put it to your Conscience; was not the Reason of your travelling so many hundred Miles to preach the Gospel, in this Place, founded on the Insufficiency of the Ministers here for their Office? Why travel so far, in such a rigorous Season, to preach the Gospel, if the Gospel was really preach’d by the Ministers here? Did you not fear †, “that notwithstanding they pretend to water what Mr. WHITEFIELD, by the SPIRIT, had planted, had set up a *Lecture*, and the like, they would *build with untempered Mortar*, would *build Wood, Hay, Stubble, &c.*?” Had you not some Suspicion, that, either they had not a true Knowledge of the Doctrines of Grace, or if they had, that it was only a *Head Knowledge*, that they were not converted, and of Consequence not likely to be made Instruments of much good? If this be the natural Construction to be put upon your coming hither, can you think, you are in the Way of your Duty? Can you think, the bringing the *standing Ministry* of a Place into Contempt, the Way to promote the Interest of Religion, and the Salvation of Souls? But perhaps, you did not

* See the *Boston Post-Boy*, Numb. 353. † *Seward’s Journal*.

“ think, nor would have any Body else think,
 “ quite so hardly of the Ministers here ? Per-
 “ haps, you only thought, that if they did a little
 “ Good, you might do a great Deal more. Is not
 “ this approaching too near to Vanity ? Is it not
 “ thinking more highly of your self than you
 “ ought ? Is it not contrary to the Scripture
 “ Rule of *preferring others in Love* ?” The *An-*
swer to this Letter I never look’d upon as satis-
 factory : And I have the more Reason to think,
 there was a Propriety in these Questions, as I *now*
 know what Opinion Mr. WHITEFIELD entertain’d
 of the *Generality of the Ministers in Town*. I shall
 only say, I have had personal Conversation with
 one, who join’d in the Prayers previous to this
Journey to BOSTON.

Mr. TENNENT tarried in Town a great Part of
 the Winter ; in all which Time, he never express’d
 a Desire (so far as I can learn) of being assisted
 by *any one of the Ministers* : But seem’d as fond,
 as Mr. WHITEFIELD before him, of preaching e-
 very Day himself ; and did so, willingly taking
 from the other Ministers even their *own Turns* in
 the *stated Lectures* : And if, by their Submission
 to him herein, they fell in the Opinion of the
 People, who can wonder at it ? It would indeed
 have been a Wonder, if they had not. For ei-
 ther the Circumstances of the Town were such as
 to require Preaching every Day in the Week, or
 they were not : If they were not, why did they
 encourage such a Practice ? If they were, I
 don’t see how they could answer it to GOD, *their*
own Consciences, or *their People*, to sit still, and let
 one Man have [the sole Trouble of that which
 was the proper Business of their Office. Such a
 Conduct as this naturally taught People to look
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upon them as *idle Shepherds* : And if this was the Reflection, some cast upon them, it was no other than might be expected.

Mr. TENNENT went from BOSTON to PISCATAQUA in the Path of Mr. WHITEFIELD ; and, in some Places, appear'd very forward in tendring his Service to preach, though he knew it was not (as to Time) agreeable to the *Ministers*. Upon his Return home, he preach'd in most, if not all the Towns as he pass'd along : And if, in all the *Parishes*, he had the Consent of the *Pastors*, it was, I am ready to think, by Constraint. They might give into it to prevent Difficulties among their People ; not that they approved this *Manner of Conduct*, the Construction of which seem'd to be, that *upon him lay the Care of all the Churches*.

From this Time, the Method of *Itinerant Preaching* became common. Many, in various Parts of the Land, took upon them to visit the Churches ; preaching from Place to Place, wherever they went : Sometimes, contrary to the known Judgment of the *settled Ministers*, and in *Opposition* to them ; and sometimes, where their Consent was only a Matter of Necessity to keep Peace among their People. Sometimes, they have come into *Parishes* of their own Accord ; and sometimes, by Application made to them from a few disaffected Persons. Sometimes, in order to get the Liberty of the *Meeting-House*, they have us'd mean and indirect Arts ; and sometimes, when they could not get into it, they have gone into *private Houses*, or gathered Assemblies in the *Fields*. Nay, *Lay-Exhorters*, Men of no Capacity, nor Learning ; yea, some of them of a suspicious Character for their Virtue, (not to say any Thing
worfe)

worse) have travell'd about from Town to Town, calling *Assemblies*, and sometimes exciting Prejudices in *People* against their *Ministers*, for not letting them into their *Pulpits*, or not encouraging them in their *disorderly* Practice. I cannot better describe the *Manner* of these *Itinerants*, than in the Words of a *Friend* in his *Letter* to me. “The
“ *Itinerant* Ministers that have been among us,
“ have been (as I think) very *irregular* and *dis-*
“ *orderly* in their Proceedings. It hath been their
“ Manner to estrange themselves, in a great Mea-
“ sure, from me, and to associate with a *disaffect-*
“ *ed Party*. They appoint and warn *Lectures*
“ without my Consent or Knowledge, and just
“ before the Time of Exercise they have com-
“ monly sent for my Approbation : And upon
“ my manifesting a Dislike of their Manage-
“ ments, they have preach'd sometimes in *private*
“ *Houses* ; sometimes in a *Barn* ; sometimes in
“ the *open Air*.

The Inconveniences, which have arisen from this Method of acting, more especially in CONNECTICUT, have been so great, that the GOVERNMENT there have taken the Matter into Consideration, and come into an *Act*, whereby they have restrained, both *ordained Ministers*, and *licensed Candidates*, from preaching in *other Men's Parishes*, without *their* and their *Church's* Consent ; and wholly prohibited the *Exhortations* of *illiterate Lay-Men* ‡.

It is not my Business to consider, how far an *Irregularity*, in this Kind, may properly fall under

‡ This *Act* we had printed in one of our *News-Papers*, at large. the

the Cognifance of the *civil Magiftrate* : What I have to do with, is the *Thing it felf* ; which I can't but reckon among the *Disorders* of the prefent Day.

I fee not but thofe, who make it their Practice to go about gathering *Affemblies*, in other Men's *Parifhes*, properly come under the Character of *Bufie-Bodies*. Thefe were common, in the *first Days* of the *Goffel* ; and there feems to have been *two Sorts* of them.

Some were *idle*, not doing their own *Bufinefs* ; but wandring about from *House to Houfe*, talking, and *fpeaking the Things they ought not*. This is the very Character of fome *idle Perfons*, who have lately rifen up among us. And what is the Tho't of the great *St. Paul* concerning them ? Why, he fays, † *They are diforderly Walkers* ; and commands, that a *Mark be fet upon them*, that they be *with-drawn from*, and *admonifhed*.

But befides thefe, there feems to have been another Sort of *Bufie-Bodies* ; fuch as went out of their own *Line*, intermeddling in other Men's Matters. 'Tis obfervable, the *Original Word*, anfwering to that *Scripture Phrafe*, ‡ *a Bufie-Body in other Men's Matters*, is, *allotrio-Epifcopos* ; one that plays the *Bifhop* in another's *Diocefs*, takes upon him the *Infpection* of another's Charge. The *Perfon* defcribed is one, who *officioufly* employs himfelf about the *Bufinefs* that does not belong to him ; acting in the *proper Sphere* of others, as tho'

† 2 *Theff.* 3. from the 10th to the 15th.

‡ 1 *Pet.* 4. 15.

it was *his*, not *their's*. This is the Conduct the *Apostle* points out : And he has an ill Opinion of it, or he would not have rank'd it with some of the *greatest Crimes*.

It appears indeed to be a Fault of the same Kind with that, which the *Apostle PAUL* blames in the *false Teachers*, who had crept into the Church of *CORINTH*, to their great Disservice. Remarkable are his Words upon this Head. I shall set them down at large. “ We dare not, says he †, make
 “ ourselves of the Number, or compare ourselves
 “ with *some that commend themselves* ; But they
 “ measuring themselves by themselves, and com-
 “ paring themselves among themselves are not
 “ wise. But we will not *boast of Things without*
 “ *our Measure*, but according to the *Measure of*
 “ *the Rule, which GOD hath distributed to us*, a
 “ Measure to reach even unto you. For we
 “ *stretch not ourselves beyond our Measure*, as tho’
 “ we reached not unto you ; for we are come
 “ as far as to you also, in Preaching the Gospel
 “ of *CHRIST* : Not *boasting of Things without*
 “ *our Measure*, that is, of *other Men’s Labours* ;
 “ but having Hope, when your Faith is encreas-
 “ ed, that we shall be enlarged by you, *according*
 “ *to our Rule* abundantly, to preach the Gospel
 “ in the Regions beyond you, and not to *boast*
 “ *in another Man’s Line of Things made ready to our*
 “ *Hand.*” Three Things are suggested to us
 as faulty in these *Teachers*.

The first is, *their commending themselves so much.*
We dare not, says the Apostle, compare ourselves with

† 2 Cor. 10. from the 12 to the 17 Verse.

some, who commend themselves. The Language is satyrical, setting forth, in the strongest Light, the undue Praises *these Teachers* heap'd upon themselves. They were vainly puffed up in their Minds, glorying in themselves, as though they were *extraordinary Persons*, out-doing even the *Apostles*. Such was their Pride and Self-Conceit, that they took all Occasions to *proclaim their own Goodness* ; which they, no Doubt, did, with such Art and Cunning, as hereby to insinuate themselves into the good Opinion of the People, to the prejudicing them against the very *Apostles*. They are therefore called, in the next Chapter, ‡ *deceitful Workers* ; and represented, † as *transforming themselves into the Ministers of Righteousness*, according to the Example of *Satan*, who can transform himself into an *Angel of Light*. Mr. BURKITT's Note here is very just, and may be worth transcribing.*

“ It is very possible, says he, for Men to be really *Satan's Instruments*, animated and taught by him, to do his Work against the Interest of CHRIST and his Truth ; and yet, at the same Time, to pretend to excell and go beyond CHRIST's faithful Ministers, in preaching Truth and Holiness : So that the highest Pretences to Truth, Orthodoxy, free Grace, Purity and Unity, are no sufficient Evidences of a true Ministry. *Satan and his Instruments*, who love to transform themselves sometimes into an *Angel of Light*, may pretend to all these ; and notwithstanding, be the sworn Enemies of CHRIST and his Kingdom.”

Another Thing insinuated to be Blame-worthy in *these Teachers* is, their *entring into other Men's*

‡ V. 13. † V. 14, 15. * *Vid. in Loc.*

Labours,

Labeurs, and making their *Boast of Things made ready to their Hands*. This Method of acting, the *Apostle* condemns by his own *Example* to the contrary. It was not his Practice to bestow his Labours chiefly on the Places where the Gospel had been settled, and was now preach'd by *faithful Men* set apart for that Purpose : He chose rather to be the *first Founder* of Christianity wherever he went. He did not neglect *ungospelized Places*, to go to those where the Gospel was already preach'd ; [This was the Practice of the *false Teachers* he is arguing against] but on the contrary, he past by the People, who enjoyed the Gospel, in the *stated Preaching* of it by *settled Pastors*, that he might make known the LORD JESUS CHRIST, to those who had not heard of his Name. Very express are his own Words to this Effect, † *Yea, so have I strived to preach the Gospel, not where CHRIST was named, lest I should build upon another Man's Foundation : But as it is written, to whom he was not spoken of, they shall see ; and they that have not heard, shall understand*. And if those, in this Day, who would be thought more *zealous* than their Neighbours to promote the Interest of Religion, instead of going, from Place to Place, where the Gospel is already preach'd, and by Persons much better qualified for the Work than they are ; I say, if instead of this, they would carry the Gospel to the People *sitting in Darknefs*, and that *see no Light*, (Multitudes of whom there are upon our Borders) they might discover as much truly Christian Zeal, and do as great Service to the Kingdom of CHRIST.

† Rom. 15. 20, 21.

The last Thing the *Apostle* blames in these *Teachers* is, *their not keeping to Rule*, their going *beyond their Measure*. If this had not been a *Fault* in *them*, it would not have been to the *Commendation* of the *Apostle*, that his *Conduct*, in this Matter, had been contrary to *their's*. And yet, this he glories in: He seems to exult in it, that it could not be said of him, as of these *false Teachers*, that he had *transgressed his Line*, *exceeded his Measure*. Says he, comparing himself with them, *we stretch not our selves beyond our Measure*. And again, *Not boasting of Things without our Measure, that is, of other Men's Labours*. And yet again, *Not to boast in another Man's Line of Things made ready to our Hands*.

This Language of the *Apostle* appears singularly beautiful, as well as expressive, to those who have Acquaintance with the GRECIAN AGONES, to which it evidently alludes. One of these was RACING; concerning which, two Things may be taken Notice of: The *Stage of Ground* they were to run; and the *white Lines*, which mark'd out the *Paths* for the *Racers* to run in. These were as many as the *Racers*: Each Man had his Path chalk'd out to him, out of which if he stept into the Path of another, he *went out of his Line*, and lost the Prize. To this the *Apostle* alludes in these Words. His *Apostleship* †, his preaching the Gospel, is his *running in a Race*; the *Province* assign'd him to gospelize, is the *Measure distributed to him*, his *Stage* or *Compass of Ground*, which GOD, as it were, by the *Line in a Race*, had mark'd out for him to exercise himself in: And

† Vid. Doctor HAMMOND. Not. c. d. in *Loc.*

to this he had kept. He had not, like these *false Teachers*, gone beyond his Measure ; he had not stept out of his own into the Line of another.

The obvious Import of all which is, that such are unlike to the holy Apostle PAUL, and stand condemn'd by his Example, who keep not within *their own Bounds*, but go over into *other Men's Labours* : They herein intermeddle in what does not belong to them, and are properly *Busie-bodies* ; especially, when they concern themselves in the Affairs of others *uncalled*, and so as to introduce Disorder and Confusion into the Church of GOD.

And if, in the *first Days* of Christianity, when the State of Things was such as to require the travelling of the *Apostles* and others, from Place to Place, to preach the Gospel ; I say, if, in these Times, even an *Apostle* thought it *disorderly* to go out of his own Line, and enter upon *other Men's Labours*, 'tis much more so in the *present settled State* of the Church. The Pastor has now his *special Charge*. He is devoted to the Service of the LORD JESUS CHRIST, in a *particular Place*, and over a *particular People*. His Work, as a Minister, does not lie at large ; but is restrain'd within certain Boundaries. I don't mean, that he may'nt use his Office, in other Places, within the *Rules of Order*, upon *special Occasions*, and where there may be a just Call : But his stated, constant Business is with his *own People*. These have been committed to his Care ; these, he has solemnly engag'd, before GOD, and the LORD JESUS CHRIST, and *holy Angels*, to do all the Duties of a Pastor to. And can he be faithful to his *Ordination Vow*, or the Command of GOD, which says, *Feed thee Flock over which the HOLT GHOST hath made*

made thee an Overseer *, while he leaves his People one Week and Month after another, bestowing his Labours upon those, he has no *particular* Relation to ? Are not the Souls of his *own* People as precious as the Souls of others. Han't he Work enough, among his own People, that he need seek for it elsewhere ? That Man knows little of the Work of a Minister, that does not know how to employ all his Time, & Strength, and Tho't, for the Good of those of his own Charge. He may here spend all his Zeal, and be as abundant in Labours, *in Season and out of Season*, as he judges proper. And I should think, *extraordinary* Pains are as suitable among a Minister's *own* People, as *Strangers* ; and would be as evidential of his Love to Souls, and Desire of their Salvation.

It was, in my Opinion, far from being *exemplary* in Mr. WHITEFIELD, his taking so little Care of his *own Flock*. When he went from these Parts to GEORGIA, notwithstanding his frequent *Prayers* for them, and Expressions of a more than *ordinary* Love to them, and longing after their Salvation, he was no longer than *Part* of two *Days* at SAVANNAH ; nor did he preach there more than *two Sermons*, if we may believe his own Account.† It appears strange, he should allow his *own Charge* so small a Share of his Labours, as he was so *lavish* of them elsewhere ! And 'tis observable, as soon as he had left GEORGIA, and arrived at CHARLES-TOWN in CAROLINA, his *Journal* again appears with pompous Accounts of his *Preachings*. He writes, *Sunday, Jan. 4.* “ Preach'd twice this

† See his *Journal from his leaving NEW-ENGLAND*,
Oct. 1740. P. 34. 35. * *Acts* 20. 28.

Day, and expounded to large Auditories." And, *Saturday, Jan. 10. "Preach'd twice every Day this Week, and expounded frequently in the Evening".** If this is *watching for Souls*, I mean, the Souls, of our *particular Charge*, as those that must *give an Account* ; it is not a Matter of so much Difficulty as I always imagined.

And as to *others*, who are so forward in going into *other Parishes*, to preach there perpetually, I can't learn that they do more among their *own People*, than those who make no such *Excursions* ? Nay, they have, some of them, greatly neglected their *own*, from a Zeal to take Care of *other Minister's People* : And they have been complained of on this Head, and fallen under *publick Censure*.

One of the *Charges* exhibited by Mr. D-----T's People against him, and laid before a *Council of Ministers*, Oct. 7. 1742, was, "His leaving his
" Congregation, at several Times, for a great
" while together, at his Will and Pleasure, without
" Leave or Consent of the Church, or Society :"
Upon which, the *Council* gave it as their Judgment, "We think that his Congregation
" have just Cause to complain of his leaving
" them, at several Times, for so long a Space
" as he has done, without their Consent :
" Whereby he has not only left them destitute
" of Gospel Ordinances ; but has been too unmindful
" of the Obligation he lies under, by his *pastoral*
" Relation, to them who are his *peculiar Charge*."

* See P. 38 of his *Journal*.

Another of these *Itinerants* was complain'd of, by a considerable Number of his People ; and one of the Articles they objected to him, before an *Ecclesiastical Council*, convened, June 15. 1742, was, " We are uneasy with his wandering from Town to Town, to the great Disturbance of Towns and Churches, and neglecting his *own Church* at Home". Upon which, the *Council* came into the following Result, " It appears to us, that the Rev. Mr. ----- hath been too ready to wander from Town to Town, and invade the *Bishoprick* and *Office* of his Brethren, and administer Occasion to Disturbance in several Places (and we fear) to the Neglect of his faithful Discharge of his Duty, among his *own Flock*, and to give too much Encouragement to *Lay-Persons* exhorting publickly ; All of which, are so contrary to the Laws of CHRIST and his Gospel, as upon no Pretence to be countenanced." I could mention some other Instances in this Kind : But these shall suffice for the present.

And what is the Language of this going into *other Men's Parishes* ? Is it not obviously this ? The *settled Pastors* are Men, not qualified for their Office, or not *faithful* in the Execution of it ; They are either *unfit* to take the Care of Souls, or *grossly negligent* in doing their Duty to them : Or, the Language may be, we are Men of *greater Gifts*, *superiour Holiness*, *more Acceptableness to GOD* ; or have been in an *extraordinary* Manner sent by him. Some of these *Itinerants*, 'tis evident, have travelled about the Country preaching, under the full Perswasion of an *immediate* Call from GOD : And as to *most* of them, it
may

may be feared, the *grand Excitement*, at the Bottom, has been, an *overfond* Opinion of themselves, and an *unchristian* one of their Brethren. It has therefore been their Practice, too commonly, not only to *boast of their own superior Goodness*, wherever they have gone ; but to insinuate suspicions against the *fixed Pastors*, if not to preach against them, and pray for them, as *poor, carnal, unconverted Men* : Nay, meer *Candidates* for the Ministry ; yea, *illiterate Exhorters, raw, weak young Men, or Lads*, have too frequently taken upon them, openly to judge and censure their *Ministers* ; as I shall have Occasion, afterwards, to show at large.

Moreover, what is the Tendency of this Practice, but Confusion and Disorder ? If one Pastor may neglect his *own* People to take Care of *others*, who are already taken Care of ; and, it may be much better than he can take care of them : I say, if one Pastor may do thus, why not another, and another still, and so on, 'till there is no such Thing as *Church Order* in the Land ? One Minister has the same Right to enter into *other Men's Parishes* as another ; and may vindicate his Conduct upon the same Principles : And if this should become the general Practice, what might be expected, as the Effect, but an intire Dissolution of our *Church State* ? This *Itinerant Preaching*, it is my firm Perswasion, naturally tends to it in the Course of Things ; yea, and the Principles, upon which it is supported, will disband all the Churches in the World ; and make the *Relation*, between *Pastors* and *People*, a *meer Nothing, a Sound without Meaning*.

It will not be thought a needless Digression to insert here, the Sentiments of the *First Fathers* of this Country, upon this Point of *Order* in the Churches. This justly lay with great Weight upon their Minds; For it is indeed the *Strength* as well as *Beauty* of the Creation. Next to *Faith*, they esteemed *Order*, a Matter of Necessity to the *Well-Being* of these Churches. And to this it was owing, that they held a *Synod* at *Cambridge*, Anno 1648, consisting of all the Churches of the MASSACHUSETTS-PROVINCE, by their *Elders* and *Messengers*; when they agreed upon that *Rule of Church Order*, commonly called, *our Platform of Church-Discipline*. Here it is declared as their united Judgment, † “ That *Elders* are appointed to “ feed, not all *Flocks*, but the *particular* Flock “ over which the HOLY GHOST hath made them “ Overseers; and *that* Flock they must attend, “ even the whole Flock: And *one* *Congregation* “ being as much as any ordinary *Elder* can at- “ tend, therefore there is no greater Church than “ a *Congregation*, which may ordinarily meet in “ one Place.”

And again,* “ Church Officers are Officers to “ *one* Church, even that *particular* over which “ the HOLY GHOST hath made them Overseers; “ inasmuch as *Elders* are commanded to feed, “ not *all* Flocks, but *that* Flock which is com- “ mitted to their Faith and Trust, and dependeth “ on them: Nor can *constant Residence* at one “ *Congregation* be necessary for a Minister, no, “ nor yet lawful, if he be not a Minister to *one*

† *Platform*, Chapter 3. Sect. 5. * Chapter 9. Sect. 6.

“ Congregation *only*, but to the Church univer-
 “ fal ; because he may not attend one Part on-
 “ ly of the Church to which he is a Minister,
 “ but is called to attend unto all the Flock.”

And 'tis observable, though they allow of a
Communion of Churches, yet it is only in such Ca-
 ses, and under such Limitations, as may consist,
 with the *Rights* both of *particular Churches* and
 their *Pastors* ; yea, and with the *Duties* too they
 mutually owe to each other.

On the one Hand, they concede to *Ministers*
 officiating in other Churches besides their own ;
 but then, it is upon Supposition of a *mutual Con-*
sent, not only between the respective *particular*
Churches,* but their *Elders* † also : Nor is even
 this allow'd, but *occasionally*, and as the Circum-
 stances of other Churches may call for the As-
 sistance of *neighbour Ministers*. If the Minister
 of *one Church* be *sick*, the Minister of *another* (if
 desired) may administer *Baptism* in his Room.†
 In like Case §, “ such Churches as are furnish-
 “ ed with more Ministers than one, do willingly
 “ afford one of their own Ministers to supply the
 “ Place of an *absent* or *sick* Minister of *another*
 “ Church, for a *needful Season*.” 'Tis evident
 from these Passages, and indeed from the whole
 Scope of the *Platform*, that our *Fathers* never ima-
 gin'd it warrantable, either from *Reason*, or the
Word of GOD, for Ministers to *act* in any Church

* See the *Proposit. about a Consociation of Churches* ; Prop. 5. and 8. † *Platform*, Chapt. 10. Secti. 8. 11. ‡ *Platform*, Chap. 15. Sect. 4. § Sect. *ibid*.

besides their *own*, unless with the *Consent*, not of a Party *only* in the *Church*, but the *Body of the Church*; yea, and with the Concurrence also of its *Elder*, if any it had. A Conduct contrary to this, they would have testified against, with all Severity; as being opposite to *Order*, an In-let to *Disturbances*, and tending to *Confusion*.

On the other Hand, they allow that the *Brethren* of a *particular Church* may *occasionally*, and as there may be *real Need* of it, communicate with *other Churches* in any Acts of Church Fellowship; but then, they particularly give it as their Judgment †, That “Church-Members may
 “not remove or depart from the Church, and
 “so one from another, as they please, nor with-
 “out just and weighty Cause; but ought to
 “live and dwell together, forasmuch as they are
 “commanded not to forsake the Assembling of
 “themselves together. Such Departure tends
 “to the Dissolution and Ruin of the Body, as
 “the pulling of Stones and Pieces of Timber
 “from the Building, and of Members from the
 “natural Body, tends to the Destruction of the
 “Whole.” And again, * “To separate from
 “a Church, either out of Contempt of their holy
 “Fellowship, ---- or out of Schism, or Want of
 “Love, and out of a Spirit of Contention, in
 “Respect of some Unkindness, or some evil on-
 “ly conceived, or indeed in the Church, which
 “might and should be tolerated and healed with
 “a Spirit of Meekness, and of which Evil the
 “Church is not yet convinced, (though perhaps
 “himself be) nor admonished: For these, or

† Platform, Chap. 12, Sect. 1. * Sect. 5.

“ the like Reasons to withdraw from publick
 “ Communion in Word, or Seals, or Censures, is
 “ unlawful and sinful.”

Had these Paragraphs been wrote, on Purpose to describe the *disorderly Separations* of the present Day, they could not have done it more exactly : And, at the same Time, they clearly exhibit the Opinion of our *Fore-Fathers*, as to the probable Issue of these Things ; that they tend to break the Church to Pieces. And what indeed can be expected but Confusion, when *Church Members* will forsake their *own Pastors* for every *wandering Stranger* ; and, rather than not hear them, will break away from their *own Church*, forget their Duty to *him that has been set over them in the LORD*, and treat him with *Anger and Wrath*, if not with *Contempt and Insult*.

But notwithstanding all that has been said against this *Itinerant preaching*, 'tis a Practice mightily pleaded for ; and many are the Things that are offered in its Vindication.

'Tis said, *much Good* has been done by it. And han't there been *much Evil* likewise ? Han't it been the Occasion, not *accidentally*, but in the *natural Course* of Things, of uncomfortable Heats, Animosities and Contentions ? Han't Christians, hereby, been divided into Parties, *One saying, I am of PAUL ; another, I am of APOLLOS ; another, I am of CEPHAS*, to the disturbing the Peace of Churches ? Han't People, by this Practice, been led to *glory in Men* ? And han't they had *some Men's Persons* so much in *Admiration*, as to throw unjust *Contempt* upon others ? But, if more Good had follow'd upon *this Kind of Preaching*

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than really has, it would not hereby be justified; unless it can be made to appear, that *Evil* may not, by the alwise and gracious GOD, be overruled for *Good*. The Question ought not to be, whether *Good* has been done in this Way? But whether the *Way it self* is countenanced in the *Bible*, or can be vindicated upon the Principles of uncorrupted Reason? If not; 'tis, in it's Nature, bad, and unalterably so, let its Effects be what they will.

It is further pleaded, they are *good Men* that go into this Practice: Their Hearts are fir'd with a holy Zeal to serve the Interest of Souls; and 'tis to forward their Salvation, that they thus travel about Preaching. And are not the Ministers, into whose Labours they enter, *good Men* also? Have they not a Love to the Souls of Men, and ardent Desires of their Salvation? Or, must they be thought selfish and carnal, because they are steady, and keep within the *Rules of Order* in their Endeavours to do good? I know, 'tis a specious Thing for Ministers to go about from Place to Place, professing a compassionate Concern for Sinners, a Readiness to do, or suffer any Thing, to promote their Conversion; especially, if this is accompanied with a *bitter Zeal* against all who can't come into their Measures: And they may be flock'd after, on this Account, and held in great Reputation, as more *holy* than their Brethren, more like to CHRIST, and his *Apostles*: But for my self, I have liv'd too long in the World, and seen too much of the Wickedness of it, to be over-pleas'd with *high Professions*; especially, when they are rewarded with *as high popular Applauses*. Pride of Heart; an Itch to come out of Obscurity, and to be thought somebody;

body ; a secret Pleasure arising from the *Hosannas* of the Multitude ; an undue Self-Love, in some Shape or other, may urge on (as it actually has done in Hundreds of Instances) to as zealous Pains in preaching the Gospel, as any in these Times, can pretend to ; and from as great a seeming Regard to the Good of Men's Souls.

I mean not by what I here say, to reflect upon ALL those, who have gone up and down the Country, making a more than ordinary Shew of Zeal for the spiritual Welfare of their Neighbours ; as though they were SOLELY acted, in this Matter, from mean, and base Motives. They may, SOME OF THEM, be as good as they profess to be, for all that I know : But this Conduct of theirs, is not, in my Opinion, the strongest Evidence of their being so : Nor can it be collected from their Zeal to preach in *other Men's Parishes*, that they are better than their Neighbours ; or that the Practice they are in, is such as it ought to be. They may be *good Men*, and yet do that which is *Evil* : They may have a Zeal for GOD ; and yet, act without sufficient Knowledge or Prudence. Meerly their being *good Men*, or *zealous for the Good of Souls*, won't warrant this Conduct of theirs : If it can't be justified from other Considerations, it must be condemned.

'Tis again urg'd in Favour of these *Itinerants*, That “when the Time of Reformation was come
“on, one of the most effectual Things done to-
“wards the *Reformation* in ENGLAND, about the
“Middle of the former Century, was to send a-
“bout the Kingdom certain *Itinerant Preachers*,
“with a License to preach the *Fundamentals* of
Religion,

“ Religion, instead of the *Stuff* with which the
 “ Souls of the People had formerly been famished.”
 This, which is a *Quotation* from Dr. MATHER’S
Magnal. Chris. American, we had printed in the
 BOSTON Weekly News-Paper †, “ to give Check
 (as is said in the *Letter* introducing it to the
Publick) to the great Out-cry, and the bitter and
 harsh Reflections made by many against *Itinerant*
Preachers,” To which I would answer, by giv-
 ing a brief Account of the *Times* and *Itinerants*
 here referred to, together with the *present Times*
 and *Itinerants*.

As to the *Times* and *Itinerants* here refer’d to,
 a just Account has been given of them, in the
Letter to the *Author* of the above *Quotation*, in
 the following Words *, “ At the Time when
 “ the Reformation came on, which began with
 “ the Reign of King EDWARD the VI, and was
 “ carried on by gradual Steps, through the long
 “ Reign of Q. ELIZABETH, the whole Land was
 “ overspread with *Darkness* and *Superstition* : The
 “ common People, almost every where, were
 “ stupidly ignorant. This may be fairly gather-
 “ ed from your *Quotation*, which supposes they
 “ knew little or nothing of the great *Doctrines*
 “ and *Truths* of Christianity, the very *Fundamen-*
 “ *tals* of Religion : And indeed, it was scarce
 “ possible to be otherwise, when they were de-
 “ priv’d of the Key of Knowledge ; the *Scrip-*
 “ *tures*, which are able to make wise to Salvation,
 “ being lock’d up from them in an unknown
 “ Tongue, in which the *publick Offices* of the

† Numb. 2016. * See the *Boston weekly News-*
Paper, Numb. 2018.

“ Church were also performed. And whatever
 “ Articles of *Belief* the People held, they receiv’d
 “ from their *Priests*, by an *implicit* Faith, which
 “ naturally produces a blind Obedience. Nor
 “ was the State of Things much better with
 “ the *Clergy*, who were, the greater Part of
 “ them, grossly ignorant, and *blind Leaders of the*
 “ *blind*. The chief Learning they had, was from
 “ Acquaintance with *School Divinity*, and the Wri-
 “ tings of the *ancient Fathers*, which, however it
 “ might pass for *Science*, in those Times, was
 “ *falsly so called*. In short, the *Clergy* were so
 “ ignorant, that few of them were able to com-
 “ pose their *Sermons* ; to supply which Defect,
 “ certain *Homilies* were set forth by *publick Autho-*
 “ *rity*, and enjoin’d to be read, instead of *Ser-*
 “ *mons*, to the People,

“ This was the true State of Things respect-
 “ ing Religion in *England*, when the Morning of
 “ the Reformation began to dawn : Which leads
 “ me to say something of the *Character and Mis-*
 “ *sion* of the *itinerant Preachers* employ’d in that
 “ glorious Work.

“ As to their *Character*, they were Men of
 “ *eminent* Learning, and substantial Piety ;
 “ they were *ready Scribes*, *well instructed in the*
 “ *Things that pertain to the Kingdom of GOD* ;
 “ and able to communicate their Knowledge to
 “ others : In short, they were every Way qua-
 “ lified to teach the People the great *Fundamen-*
 “ *tals of Religion*.

“ As to their *Mission*, it was from *proper Autho-*
 “ *rity*. They did not follow the blind Impulses
 “ of a wild Imagination, or run before they were
 sent ;

“ sent ; no, your *Quotation* tells us, that they
 “ were *licens’d* : They had a regular *Call and*
 “ *Commission* to enter on so great a Work.”†
 in

† The Account Bishop BURNET gives of the Occasion and Rise of these *Itinerants*, in the beginning of the *Reformation*, is very observable. “ The *Fryars*, says
 “ he, used all the Force and Skill of their Industry to
 “ raise the People into *Heats*, by passionate and affect-
 “ ing Discourses ; that both inflam’d a *blind Devotion*,
 “ and DREW MONEY:--But there was not that Pains
 “ taken, to inform the People of the Hatred of
 “ Vice, and the Excellency of Holiness, or the won-
 “ derful Love of CHRIST, by which Men might be
 “ engaged to acknowledge and obey him. And the
 “ Design of their Sermons was rather to raise a *pre-*
 “ sent Heat, which they knew afterwards how to
 “ manage, than to work a real Reformation on their
 “ Hearers. They had also intermixt, with all *divine*
 “ Truths, so many Fables, that they were become ve-
 “ ry extravagant ; and that Alloy had so embased the
 “ whole, that there was great Need of a *good Discern-*
 “ ing, to deliver People from those Prejudices, which
 “ these Mixtures brought upon the whole Christian
 “ Doctrine. THEREFORE, the Reformers studied
 “ with all possible Care, to instruct the People in the
 “ Fundamentals of Christianity, with which they had
 “ been so little acquainted. --- And much Pains was
 “ taken to send *eminent* Preachers over the Nation ;
 “ not confining them to *particular* Charges, but send-
 “ ing them with the *King’s Licence* up and down to
 “ many Places.” It follows, “ BECAUSE in that
 “ ignorant Time, there could not be found a *sufficient*
 “ Number of good Preachers ; and in a Time of so
 “ MUCH JUGLING, they would not trust the Instructi-
 “ on of the People to every one : Therefore, none
 “ was to preach except he had got a *particular Licence*
 “ for it, from the King, or his *Diocesan*. But to qua-
 “ lifie this, a Book of *Homilies* was printed, &c.”
 The whole Account is worth reading. Vid. BURNET’s
 History of the Reformation. Vol. I. Page 302, 303.

In the same *Letter*, we have also a just Account of *these Times* and the *present Itinerants*. The Words are, “I shall now proceed to say something of the “*State of Religion in NEW-ENGLAND*, about two “Years ago, when the *Itinerant Way of Preaching* “began to be practised among us. And if we “look into our Church at *that Time*, we shall “find them professing the true *protestant Re-* “*ligion*, in the *Power and Purity* of it, and “walking in the *Faith and Order* of the Gos- “pel. The Generality of our People were “well instructed in divine Things, and acquaint- “ted with the *Truths and Principles* of the *Chri-* “*stian Religion* : Great Numbers of them were “Righteous, *Walking in all the Ordinances and* “*Commandments of the LORD blameless*. As to the “Ministers in this Land, I believe, it may be truly “said of the *greatest Part* of them, that they were “Men of *sound Learning*, and *serious Godliness* ; they “were *skilful in the Word of Righteousness*, *wise* “*Master-Builders in the House of GOD*. Accord- “ingly, whatever you may think, their *Sermons* “were not *empty Stuff*, tending to starve Men’s “Souls ; but plain, and practical ; and there- “fore profitable. They took Pains to feed “their respective Flocks with Knowledge and Un- “derstanding, and went before them in a blame- “less, holy Conversation.”

And as to the *present Itinerants*, it is remark’d, “as certain and obvious, that the most, if not “all of them, are swollen and ready to burst “with *spiritual Pride*. As to their *Mission*, they “have none, except from their own fond Ima- “ginations. They indeed tell us of an *immediate* “Call, and *Assistances* from Heaven ; but can “we believe them, while the Divisions and Dis- “orders they create, wherever they come, a- “bundantly

“bundantly confute their Pretences. As to their
 “*Furniture* for Preaching, the most of them are
 “*Babes* in Knowledge, meer *Novices* in spiritual
 “Things, Workmen that have great Reason to
 “be ashamed, because they cannot rightly divide
 “the Word of Truth. In one Word, they are
 “so far from being able to instruct Mankind, in
 “the *fundamental* Doctrines of *Christianity*, that,
 “as the venerable Dr. COLMAN, speaking concerning
 “them, elegantly expresses it, “They
 “can only give some uncertain *Flashes* out of
 “*Clouds* and *Darkness*.”

“From all which (as the same *Writer* adds)
 “it plainly appears, that this *Quotation* from Dr.
 “MATHER cannot serve the Purpose ; that no-
 “thing can be drawn from it in Favour of our
 “*Itinerants*, and their *disorderly* Practice : And
 “therefore it can be no CHECK to such, as, with
 “great Reason, speak freely against them. I
 “believe Dr. MATHER could never have thought,
 “that this Passage, in his *History*, would ever be
 “wrested to serve such a wretched Design : For
 “whoever reads the *History*, and other *Works*, of
 “that venerable Person, will find, that he forever
 “insists on the vast Importance of a *learned* Mi-
 “nistry, and always sets his Face against such
 “ignorant, and *mischievous* *Itinerants*, as are now
 “careless’d and encouraged ; speaking of those
 “*Vagrants*, with a just Severity of Language,
 “and in Terms of the highest Indignation.”

’Tis still pleaded, from I Cor. 3. 21, 21, where
 it is said, *All Things are your’s, whether PAUL, or*
APOLLOS, or CEPHAS, that † “Ministers, with their
 various Gifts and Labours, are for the Use and

† See Mr. EMERSON’S *Exhortation* to his People.
 Page 5.

Benefit of the Church and People of GOD. " And who ever disputed this ? The Question is not, Whether GOD has instituted a Ministry ; and this, for the Good of his Church, i. e. The whole Collection of Believers. This is acknowledged on all Hands : But the Question is, in what Sense, *particular Churches* that make up the *Catholic Church*, have a *Propriety* in *all Ministers* ; so as that it may be said, they are *your's*. 'Tis only talking at Random, and to amuse People, to tell them, PAUL and APOLLOS and CEPHAS are *your's*, i. e. *All Ministers* are *your's*, without saying, at the same Time, according to some determinate Meaning, How they are so.

The *Apostle*, in this same Text, says, ALL THINGS are *your's*. But does this destroy private Property, and make all Things common ? This, I know, has been pleaded for from this, together with some other Texts ; and a Liberty hereupon taken to have Communion, not only with other Men's *Goods*, but *Wives* also. *All THINGS* are *your's*. 'Tis a Truth as to *particular Christians*, or Churches, in no Sense but what will consist with *every Right*, which GOD has given to one Man, in Distinction from another : Nor may they lay Claim to any Thing, but in *that Way*, and according to *those Rules*, which are laid down in Scripture, or pointed out by the Laws of *Nature* and *Reason*. Notwithstanding these Words of the *Apostle*, *all THINGS* are *yours* ; *particular Men* have their *own Wives*, and *particular Women* their *own Husbands* ; this Man has his *own House* or *Field*, and so has *that* : Nor can they invade one another's Property without sinning against GOD. Christians can be said to have a *Right* in *all THINGS*, only so far, and
under

under such Restrictions, as GOD has been pleas'd to give them a Title to them.

So when it is said, PAUL and APOLLOS and CEPHAS, i. e. *all Ministers are your's* ; the meaning cannot be, that *every particular People* have a Right to *every particular Minister*, in any Sense but what shall consist with the Order, GOD has settled in his Church. They can have a *Propriety* in them, only in Subordination to *prior Rights* ; and so as that there may be an Harmony among them all. Though it be a Truth, when spoken of *particular Churches*, *all Ministers are your's* ; yet each *particular Church* has its *own Pastor*, and each *Pastor* his *own particular Church* : And in Vertue of this Relation that subsists between *particular Churches* and *Pastors*, *each Church* has its *special Rights* with Respect to its *particular Pastor*, and *each Pastor* the like Rights with Respect to his *particular Church* : Nor may these Rights, either of them, be broke in upon, under the Pretence that *all Churches* have a Propriety in *all Ministers*. Their Propriety is restrain'd within certain Limits, beyond which, if they extend their Claim, it interferes with other Rights, which can't, without Sin, be invaded.

The Churches, upon this Principle, *For all Things are your's, whether PAUL, or APOLLOS, or CEPHAS*, have been lately exhorted, † “ To hear and improve for their Benefit, not only the Minister that is ordained over them, and fix't among them, but as they have Occasion and Opportunity other Ministers also : ” And have been told, ‡ “ If any should attempt to deprive them

† Mr. EMERSON's *Exhortation*. Page 6. ‡ Pag. of
ibid.

“ of this their Christian Priviledge, they are
 “ guilty of Robbery : They rob them of a very
 “ great Priviledge, which the LORD has pur-
 “ chased at the dearest Rate ; and which he
 “ has, in Love to their Souls, conferred on
 “ them : ” Whereupon they have been warn-
 ned †, “ To stand fast in this Liberty of their’s
 wherewith CHRIST has made them free.” If the
 Thing meant by this Exhortation, which was
 “ apprehended most needful and seasonable at
 this Day”,* be only this, that *particular Churches*
 have a *Propriety* in *other* Ministers, their Gifts and
 Labours, according to *Gospel-Order*, and so as
 not to Infringe on the *Rights* of their *own Pas-*
tors, or *other particular Churches*, ’tis what all,
 so far as I know, are agreed in ; And ’twas per-
 fectly needless to sound an Alarm, as though *this*
Liberty of the Churches was in Danger. But if the
 Thing aimed at is, To give Countenance to that
 rambling about from Parish to Parish, which some
 Ministers have come into, to the *Uneasiness* of
 their *own People*, to the raising *Factions* among o-
 ther People, and to the *Invasion* of the *just Rights*
 of the *Pastors* among whose *People* they have
 gone : I say, if this be the Thing intended, the
Scripture upon which this *Exhortation* is founded,
 has been grossly abused : Nor indeed could an
Exhortation, to *this Purpose*, have had its Rise from
 it, but in a *mistaken* and *perverted* Sense.

I complain not of People’s hearing Ministers
 that are not their *own*, as they may occasionally
 happen among them ; Nay, I object not against
one Minister’s coming among the People of *ano-*

† Page *ibid.* * *Vid. Preface to the Exhortation.*
 F *ther,*

ther, on Purpose that they might have the Benefit of his Gifts and Labours ; provided there be a mutual Agreement between *all* the Parties concern'd, and the Case such as may properly call for such an Expedient : But for Ministers to make a Business of going out of their *own*, into *other Men's* Parishes, unask'd ; or, at the Desire of only some disaffected People ; And this, in known Opposition to the *settled* Pastors : it's contrary to all *Reason*, as well as *Scripture*, and subversive of all *Order* in the Churches ; Especially, when they carry the Matter so far as to *creep into private Houses*, when they can't any longer force themselves into the *Pulpits*, and insinuate such Things against the *fixt* Ministers, as tend to leaven the Minds of their People with Prejudices against them, and hinder their further Advantage from their Labours. Some may think highly of this Manner of Conduct, and “ bless GOD for the many Sermons that have been preach'd by such Ministers” * ; but for my Part, I have not *so learned CHRIST*, nor the *Order* of his Gospel. And I shall be much mistaken, if the bad Effects of this Method of Conduct, don't make some Men see with other Eyes than they do at present.

'Tis granted in this Exhortation †, “ That
 “ Ministers ought to be well perswaded concern-
 “ ing *these Strangers* that come among us, that
 “ they are Men of Knowledge, Prudence and
 “ Piety ; Men of good Principles and Morals,
 “ and that they have a Call to visit us, before
 “ we invite them to preach to our People.”

And will any have the Face to pretend, that sufficient Care has been taken upon this Head ? Nay, where Ministers have not been satisfied about, either the Knowledge, or Prudence, or call, some Persons have had to come into their Parishes, have they not thrust themselves in notwithstanding ? And han't the Ministers, instead of being well thought of for their *Caution*, been reproached as *OPPOSERS* of the *Work of GOD* ? And what is it but to upbraid Ministers, to tell them, "they ought to be well satisfied about *these Strangers* that come among them," when, if they an't satisfied, they shall be call'd all the bad *Names* that can be thought of ? Han't this commonly been the Case ? Can it be denied ?

Those Ministers, I should think, who don't see through the *Propriety*, or *Reasonableness*, or *Advantage*, of Ministers going about into *other Men's* Parishes, have just the same Right not to invite them into their Pulpits, as those have to take them in, who think well of this Practice : And why should their *Christian Liberty* be invaded ? Why should strange Ministers force themselves upon them ? Is it not an Usurpation on their *Rights* as *Pastors* to *particular Churches* ? Does it not lead to Alienations and Contentions ? Does it not naturally tend to hinder the Usefulness of such Ministers among their *own People* ?

It may be insinuated, as though their not approving these *Itinerants* was owing to the Influence of "a Spirit that lusteth to *envy*." And might it not as justly be insinuated, as though this *Itinerating* Disposition might have its Rise from a Spirit too much puffed up with *Pride* ? But however this be, I do not think, those who

are for *Order* in the *Church* of *GOD*, and keeping Things from running into Confusion, have any great Reason to *envy* those, who, from *among our selves*, have been most noted for their travelling up and down the Country to preach. We generally know who they are, and what *Character* they bear in the World ; and if dispos'd to *Envy*, these are some of the *last* Men who would excite it. And I am clearly of the Mind, that if “ the Spirit and Disposition of the *holy and humble* Apostle PAUL more universally prevail'd among Ministers ”, they would not so often imagine themselves to be Men of *so much more Importance* than they really are ; nor would they, from this vain Conceit they have of themselves, so often go out of their *own*, into the *Line* of *others* ; *boasting of Things beyond their Measure, and made ready to their Hand.*

I had thought here to have left this *Head* ; but can't do it without first expressing my Surprize at the late *Ordination* of a Person to go about the Country as an *Itinerant Preacher*. The Account we have in the *Boston Evening-Post* †, “ We have lately heard from YORK, that on, or about the 13 of July last, one Mr. D----L R-----, a *New-Methodist*, so call'd, summon'd together a solemn (and we think) unlawful Assembly, consisting of the *Elders*, and pretended *Messengers*, of some of the neighbouring Churches, to ordain the said R----- at large, to be a *vagrant Preacher* to the People of *GOD* in this Land ;---- in which Transaction we hear, that the Rev'd Messieurs M----Y, W----E, J. R-----s and G----N

“ resolutely proceeded, although some other of
 “ the neighbouring Ministers bore their Testimo-
 “ ny against such an irregular Action.”

That late venerable Man of GOD, whose Praise is in all our Churches, Dr. INCREASE MATHRR, has given the World his Thoughts at large upon such a Transaction as this ; which I shall here present to the Reader.

In his *Order of the Churches in NEW-ENGLAND vindicated*, he proposes this Question *, “ May a
 “ Man be *ordained* a *Pastor*, except to a *particu-*
 “ *lar* Church ?” In Answer whereto, he as-
 “ serts, that “ no Man ought to be *ordain’d* a *Pas-*
 “ *tor* except to a *particular* Church.” And for
 “ these Reasons.

1. “ We have no Instance in the Scripture of
 “ *ordinary* Officers *ordain’d*, except unto a *parti-*
 “ *cular* Flock. Acts 14. 23. *They ordained El-*
 “ *ders by Election* (so does the *Geneva* Translation
 “ read the Words truly enough, as that learned
 “ Knight, Sir Norton KNATCHBULL, has critically
 “ evinced †) *in every Church*. PAUL left it in
 “ Charge with TITUS, that he should *ordain El-*
 “ *ders in every City*, Tit. 1. 5. He was not to
 “ ordain them to be *Individua vaga* ; but a *par-*
 “ *ticular* Place, a City wherein was some Church,
 “ was assign’d to them to labour in. He
 “ might not (as Mr. BAYNES ‡, and from him
 “ DIDOCLAVIUS, speaks) ordain Elders as the U-

* Vid. Page 101. And onwards. † *In Ani-*
mad. in Lib. N. T. ‡ *Altare Damascen.*
 Page 209.

“ niversities create *Doctors* of *Physick*, without
 “ assigning them any *Patients* ; or as they make
 “ *Masters* of *Art*, without providing for them
 “ any *Scholars*.

2. *Pastor* and *Flock* are *Relates* ; and therefore
 “ one cannot be without the other. ---- To say
 “ that a *wandering Levite*, who has no *Flock* is a
 “ *Pastor*, is as good *Sense* as to say, that he that
 “ has no *Children* is a *Father*, and that the *Man*
 “ who has no *Wife* is a *Husband* : Nor may
 “ it be pretended, that the *Catholick Church* is
 “ his *Flock* ; for,

3. “ A *Pastor* is under an *Obligation* to *feed*
 “ every one that is of the *Flock*, he is a *Pastor*
 “ unto. *Acts* 20. 28. *Take Heed therefore to your*
 “ *selves, and to all the Flock over which the HOLY*
 “ *GHOST* has made you *Overseers*. Is any *Man* a-
 “ ble to feed all that *Flock* of the *Church Catho-*
 “ *lick* visible ? A *Minister* must give an *Account*
 “ concerning every *Soul* in that *Flock*, he is the
 “ *Pastor* of. *Heb.* 13. 17. They that say, they
 “ are *Pastors* of the *Catholick Church*, may do
 “ well to think, what *Account* they can give
 “ of the ten *Thousands* of *Souls* belonging to
 “ their *Flock*, that were never instructed, nor fed
 “ by them.

4. Supposing a *Man* to have a *particular Church*
 “ to which he is related, if he is a *Pastor* to o-
 “ ther *Churches* besides that, then it is not in the
 “ *Power* of that *Church* to deprive him of his
 “ *pastoral Office*. If they should reject him and
 “ that deservedly from being their *Pastor*, he
 “ may pretend, I am a *Pastor* of the *Catholick*
 “ *Church*, and will be so, do you do your *Worst*.
 This

“ This favours of the *Papist's indelible Character*,
 “ who pretend, if a Man has once been ordain'd,
 “ he can never be a *Laic* again. Thus a Person
 “ who is justly not only *depos'd* from his *Office*,
 “ but *excommunicated*, may be a *Pastor still*. -----
 “ Our *Discipline* declares, not only such as never
 “ were related to a *particular* Flock, but such as
 “ have been, but now are not so related, to be
 “ no *Church Officers*. The Words, in the *Platform*,
 “ Chap. 9. Sect. 7. are, “ He that is clearly
 “ loos'd from his *Office Relation* unto that *Church*
 “ whereof he was a Minister, cannot be looked
 “ at as an *Officer*, nor perform any *Act of Office*,
 “ in any other *Church*, unless he be again orderly
 “ called into *Office*.”

5. When *Ordinations at large* did, with other
 “ *Corruptions*, creep into the Church, a whole *Syn-*
 “ *nod* found it necessary, not only to bear Wit-
 “ nesses against that *Practice*, but to declare *such*
 “ *Ordinations* to be void and null, and the *Ordainers*
 “ *liable to censure*. It is well observed by the in-
 “ genious Writer of the *History of the Council of*
 “ TRENT,* that “ in the golden Times of Chri-
 “ stianity, no Persons were ordain'd but to a *particu-*
 “ *lar Ministry* ; but that this pious Institution
 “ was soon corrupted, Bishops ordaining Men that
 “ had no *Election* by any Church.” This caused
 “ great Confusion, as the *Magdeburgensian Histo-*
 “ *rians* have noted. As a Remedy, the Council
 “ of CALCEDON made a Decree against all such
 “ *Ordinations*. The sixth Canon of that Synod
 “ declares, *That if any Man should be ordain'd ab-*
 “ *solutely*, that is, to the *Catholick*, without Rela-

* Hist. Trid. Conc. L. 6. Page 550.

“ tion to a particular Church, the Imposition of
 “ Hands, which he has received, shall be null ; and
 “ that he shall serve in the Church to the Dishonour of
 “ them that have ordained him. This Decree was
 “ confirmed by other Synods afterwards ; so
 “ that it became a general Rule in the Church,
 “ that no Man should be ordained without
 “ a Title. But the forementioned Historian
 “ (with many others) takes Notice that
 “ this Rule was in Process of Time perverted.
 “ For whereas, at first, to have a Title was to
 “ have a particular Church, afterwards to have a
 “ Title was to have Money. The Canons of the
 “ Church of ENGLAND will not permit any one to
 “ be ordain’d without a Title.

6. The impleaded Ordinations are contrary to
 “ the Judgment of our eminent Divines, and to
 “ the Practice of some of the best reformed Churches.
 “ JUNIUS * declares his Approbation of the
 “ mention’d Canon of the CALCEDON Synod ; and
 “ that since an Elder is not ordained to the Ministry
 “ absolutely, but to the Ministry of this,
 “ or that Church in particular, it is fit the Church
 “ should be concern’d in the Ordination ; and,
 “ that in the apostolical Times, in the Ordination
 “ of a Minister, there was first a Cheirotomia, or
 “ Election by the People ; and then a Cheirotomia,
 “ or Imposition of Hands ; that these two
 “ were always join’d together as the antecedent
 “ and Consequent.” Mr. CARTWRIGHT † says,
 “ that “ after Election follows Ordination, which
 “ is a solemn investing or putting a Minister in-

* Animadversf. in BELLARM. Cap. 3. &c. 7. † 2
 Reply. Page 272.

“ to the Possession of *that Office* whereunto he
 “ was before chosen.” To the like Purpose does
 “ WHITAKER speak. It is needless, and would
 “ be endless, to heap up Testimonies concerning
 “ this, since it is a common received Opinion a-
 “ mong *our Divines*, that *the Election of a Mi-*
 “ *nister by the Church should precede his Ordina-*
 “ *tion.*”

I shall add to what the *Doctor* has said,
 That there has appear'd, in all Ages, more or
 less of a Disposition, in *some Persons*, to think
 themselves *qualified*, and *called*, to act as tho' they
 were *Pastors*, not to *particular Churches* only,
 but *all the Flocks* in a *Neighbourhood*, or *Province*.

The learned VOETIUS makes Mention of “ a
 “ *Circumambulation* of Ministers †, the *running a-*
 “ *bout*, or rather the *wandering and walking about*
 “ of Men, who, without *any certain Call and Af-*
 “ *fixion to any particular Church*, frequently *preach*
 “ *Sermons*, expecting *COLLECTIONS* or *PRESENTS* from
 “ *the People*. Such as these (says he) were formerly
 “ call'd *walking Levites*, in Allusion to the Story
 “ in Judges 17. 7. 8. Such there are (he adds)
 “ among the *PAPISTS*, who appear at the *Heads*
 “ of *Streets*, and in the most *publick Places* of
 “ *Resort*, and offer themselves to celebrate
 “ *Masses.*”

The famous HOTTINGER, writing about the
 Times of the Reformation gives an Account, *

† Vid. *Polit. Eccles.* Part II. Lib. III. Tract. II.
 Cap. X. * Vid. The last Vol. of his *Eccles.*
History.

of some famous *Itinerants*, who distinguished themselves by *preaching abroad in the open Air*, and by many uncouth Ways of Management ; such as wearing a CHAIN ABOUT THEIR NECKS, and sometimes THROWING OPEN THEIR BREAST, and *vehemently beating on it*, and *crying out with a MIGHTY VOICE, Mercy, Mercy, Mercy !* and some Instances he here mentions of those, who pretended to VISIONS and REVELATIONS : And *these* he speaks of as some of the worst Sort of People.

But however prevalent this *Itinerating* Disposition may have been, more especially at certain Times, it was always ill thought of by the *best Men*, and the *best Churches* : They have ever esteemed it an Argument of *Pride* and *Self-Conceit*, and as tending to Strife and Schism, and every evil Work ; and accordingly laid the *Restraints* of *Ecclesiastical Authority* upon it, so far as they could,

The *united Brethren* in LONDON declare, “ That
“ *ordinarily* none shall be ordained to the Work
“ of the Ministry, but such as are *called*, and
“ *chosen* thereunto by a *particular Church*. ”*

One of the Articles of the *ecclesiastical Discipline* of the *French Protestants* is, “ Ministers shall
“ not be *ordain’d* without assigning them a *particu-*
“ *lar Flock*. † ”

The seventh Article in the *Order* of the *Dutch Churches* is, that § “ no one shall be called to the

* Vid. Dr. I. MATHER’s *Order of the Churches* vindicated P. 107. † Ibid. P. 106. § Vid. VOET. *Polit. Eccles.* Part II. Lib. III. Tract. II. Cap. X. Ministry

Ministry of the Word, without Employment in some *certain Place* ; unless he be sent to preach to Churches under *Persecution*, or otherwise to *gather Churches*.

In the Church of SCOTLAND, some of the Conclusions agreed upon, in several of their *Assemblies*, after sundry Conferences and often-Disputation and Reasoning, are these †. “ All *Office-Bearers* should have their *own particular Flocks*, among whom they exercise their Charge.

“ They that are called to the *Ministry*, or that offer themselves thereto, ought not to be elected without some *certain Flock* assigned to them.”

“ True *Bishops* should addict themselves to a *particular Flock* ; ----- Neither should they usurp *Lordship* over their *Brethren*, and over the Inheritance of CHRIST*.”

“ Pastors, in so far as they are Pastors, have not the *Office* of *Visitation* of more *Kirks* joined to the *Pastorship*, without it be given to them.”

“ It agreeth not with the Word of GOD, that *Bishops* should be *Pastors of Pastors*, Pastors of many *Flocks*, and yet without a *certain Flock*, and without *ordinary Teaching*.”

† Vid. CALDERWOOD's *History of the Church of SCOTLAND*, Page 105. * Ibid. Page 112.

“ It agreeth not with the Scripture, --- that
 “ they usurp the *Office of Visitation of other Kirks*,
 “ nor any other Function beside other Ministers,
 “ but so far as shall be committed to them by
 “ their *Kirk*.”

And the like *Ecclesiastical Rules* were made in the *more primitive* Times of the Church, to give *Check* to the Humour that then prevailed in many, of going *beyond their own Bounds*.

The XIVth, XVth and XXXVth *Canons*, called *Apostolical* ; the XVth and XVIth *Canons* of the *Council of NICE* ; the II^d and III^d of the first *Council of CONSTANTINOPLE* ; the Xth of the *Council of CALCEDON*, with others that might be mentioned of these, and *other Councils*, strongly testify against this *Practice of Minister's invading the Parishes of one another*.*

It may, as the Practice with us is *new*, carry with it a good Face, and be readily encouraged ; especially, for the Sake of *some Men*, who may be tho't *more holy than their Brethren* ; but 'tis the same Evil now, it always has been, and will be productive of the like *bad Effects* ; some of which we have already seen and felt : And I pray GOD, they may not prepare the Way for itill *greater*.

The *next* Thing I shall take Notice of, as what I can't but think of dangerous Tendency, is *that Terror* so many have been the Subjects of ; Ex-

* Vid. M. L. BAIL. *Summam conciliorum omnium*, Vol. I.

pressing it self in *strange Effects* upon the *Body*, such as *swooning away* and *falling to the Ground*, where Persons have lain, for a Time, speechless and motionless ; bitter *Shriekings* and *Screamings* ; *Convulsion-like Tremblings* and *Agitations*, *Strugglings* and *Tumblings*, which, in some Instances, have been attended with Indecencies I shan't mention : None of which Effects seem to have been *accidental*, nor yet peculiar to some *particular Places* or *Constitutions* ; but have been common all over the Land. There are few Places, where there has been any considerable religious Stir, but it has been accompanied, more or less, with these Appearances. Numbers in a Congregation, 10, 20, 30, would be in this Condition at a Time ; Nay, Hundreds in some Places, to the opening such a *horrible Scene* as can scarce be described in Words.

The Account, those, who have been under these Circumstances, give of themselves is various. Some say, they were surprized and astonished, and insensibly wrought upon, they can't tell how : Others, that they had presented to their View, at the Time, a Sight of their Sins, in all their Number and Desert : Others, that they saw Hell, as it were, naked before them, and Destruction without a Covering ; and that it seemed to them as though they were just falling into it : Others, that they imagined the Devils were about them, and ready to lay hold on them, and draw them away to Hell. The more general Account is, that they were fill'd with great Anxiety and Distress, having upon their Minds an over-powering Sense of Sin, and Fear of divine Wrath.

But

But whatever was the Cause, these *bodily Agitations* were, at first, highly thought of by many; yea, look'd upon as *evident Signs* of the *extraordinary Presence of the HOLY GHOST*. Hence, it was common in one Congregation, to tell of these wonderful Things, as they had appear'd in another, to pray for the like Testimony of the divine Power, to give GOD Thanks when they had it, and lament it when religious Exercises were attended, and no such Effects followed : And too much Encouragement has been given People, to depend on these Things as *sufficient Tokens* of that *Sense of Sin*, which is of the *Operation of the SPIRIT of GOD*.

I have now *Letters* by me, from different Parts of the Country, all concurring in this Account; and wrote by Persons of as good Character as most among us, and upon their own Knowledge. One, after he had given a Narrative of the *strange Appearance* he had been present at, in all the *Agitations* and *Out-cries* above describ'd, concludes in these Words, “ But what appear'd to
 “ me most dangerous and hurtful was, that Mr.
 “ ----- (the Minister through whose Manage-
 “ ment these Things were effected) laid very
 “ much Stress on these *Extraordinaries*, as though
 “ they were *sure Marks*, or, at least, *sufficient E-*
 “ *vidences* of a just *Conviction of Sin*, on the one
 “ Hand : or, on the other, of that *Joy there is*
 “ *in Believing*, and so of an Interest in the Fa-
 “ vour of God.” Another, after an Account of the *Groaning*, *crying out*, *falling down and screaming*, he had been a Witness to, in one of our Places of Worship, among other Things, observes, “ That these Things were encouraged
 “ by Mr. ----- (a travelling Preacher) and the
 “ Minister

“ Minister of the Town, who esteemed them *undoubted Evidences* of the Operation of the BLESSED SPIRIT ; which appeared by all their Discourse.” A third, having exhibited a Relation of the like Effects, adds upon it, “ I perceived by the Preacher’s Discourse, that he supposed all these Things, the Effect of a *strong Sense of Truth impressed upon the Minds of the Auditors, by the HOLY GHOST.*”

And these Accounts perfectly harmonise with the *Pleas*, which have been made, both from the *Press* and *Pulpit*, in Justification of this *Appearance* in Religion. We have been told of the *falling down* of the JAILOUR, and of SAUL, afterwards PAUL ; we have been minded of the *Trembling* of FELIX, and of the *Three Thousand* in the *Acts*, who were *pricked in the Heart* by PETER’s *Sermon* : And the State of *unconverted Sinners* has been represented to be such, that it ought to be wondered at, these Effects are not universal, rather than that some of them have been seen among us.

But these *Pleas* notwithstanding, I could never yet see Reason, I confess, to entertain a good Opinion of these *religious Fears*, with their *Effects* visible on Men’s Bodies, considered by the *Lump*. I mean not by what I here say, to express a Dislike of that *Fear*, excited from a *just Sense of Sin* ; which, in Respect of *adult Persons*, is *ordinarily* previous to their Conversion. The *first Operation* of the blessed SPIRIT upon the Minds of *such Sinners* usually is, to awaken their *Fear* from a *Perception of Sin*, and *Consciousness of Guilt*, as I have largely expressed my self, upon this Matter elsewhere : But then, it ought to be carefully

fully remembred, the Passion of *Fear* may be excited, not only from a just Representation of Truth to the Mind by the SPIRIT of GOD, but from the *natural Influence* of *awful Words* and *frightful Gestures*. Even where the Torments of another World are the Object of Fear, the Passion it self may be mov'd, and to such a Degree too, as to appear in all the violent *Effects* of *Horror* and *Surprize* ; and yet, the *Origin* of it be no other, than a *mechanical Impression* on *animal Nature* : And this, I am inclin'd to think, has been too generally the Case, in Respect of those *Fears*, and the *Effects* of them, which have been so much talk'd of among us. A good Number, I trust, have been wro't upon by the *proper Influence* of Truth, duly impressed upon their Minds by the *Divine SPIRIT*; but in Regard of a far *greater* Number, I have no other Thought of their *religious Fears*, discovered in their *Cries*, and *Shrieks*, and *falling down*, than a mere *sensitive Commotion* ; such a Sort of Surprize and Astonishment as is affected, not by a rational Conviction of Truth, but a sudden and strong Impression on the *animal Oeconomy*. My Reasons are these that follow,

'Tis with me, an Objection of some Weight against the *Divinity* of these *bodily Effects*, that they have been, in all Ages, so *rare* among *sober* and *solid* Christians ; while among others, of a contrary Character, they have, all along, been *common*. So it was with the MONTANISTS of old ; with the GERMAN-ENTHUSIASTS, in the beginning of the Reformation ; and with the FRENCH-PROPHETS, within the Memory of many now living : And so it was with the QUAKERS. They had their Name indeed from the *trembling* and *shaking* they

ordinarily fell into, as though they were all over convulsed : Nor can there be given more remarkable Instances of *Groaning*, and *Foaming*, and *Roaring*, than from these People ; Whereas, if we turn our View to the more *sober* Part of Christians, we shall be at a loss to find *Examples* in this Kind.

A noted *Writer* on the Times † seems to have been at a pritty Deal of Pains to collect *Instances* : But how few has he been able to produce, though he had the whole *Christian World* before him, for more than *Seventeen Hundred Years* ? Nor are those he has brought to View so much to the Case as might have been expected.

The first Instance is of a *single* Person, the excellent Mr. BOLTON, * “ who being awakened “ by the *Preaching* of the famous Mr. PERKINS, “ was subject to such Terrors as threw him on “ the Ground, and caused him to roar with Anguish ; and the Pangs of the New-Birth in “ him were such, that he lay pale and without “ Sense, like one dead ; as we have an Account, in the *Fulfilling of the Scripture*, the 5th “ Edition, Page 103. 104.” These are the Words of this *Gentleman*. How it came about, I know not ; but he has very much misunderstood his *Author*, in representing from him Mr. PERKINS as the Person, by whose *Preaching* Mr. BOLTON was *subjected to Terrors that threw him to the Ground* ; for it is not so much as insinuated in the *Fulfilling of the Scripture*, either that Mr.

† Mr. EDWARDS, in his late Book, *Some Tho'ts on the Revival of Religion in New-England.* * P. 25.

PERKINS was the Instrument of Mr. BOLTON's *Terrors*, or that he was ever thrown into them in the *Time of Preaching* ; unless the *Edition* I use (the *Second*) is different from *that*, this Gentleman has in his Hands, which I question, because I have now before me the *Life of Mr. BOLTON*, from whence the *Author* of the *Fulfilling of the Scripture* took his Account : In which, one Mr. PEACOCK is spoken of as the *Instrument* of his Conversion ; and 'tis ascribed to his *Acquaintance* with this godly Man, and not to his *Preaching*, or the *Preaching* of any other Person whatever, that he was awakened to a Sense of his Sins.

Nor is it so clear to me, that Mr. BOLTON, literally speaking, was *thrown to the Ground*, or *reared out*, or *lay like one dead*. The *Fulfilling of the Scripture* has given the World, not the very *Words*, but what he took to be the *Sense*, of the *Writer* of Mr. BOLTON's *Life* ; and this Gentleman has done the same by the *Fulfilling of the Scripture*. The best Way therefore of judging, in this Case, will be from the very *Words* of the *original Writer* himself ; which are these, “The
 “ first News he heard of GOD, was not by any
 “ soft and still Voice, but in terrible Tempests
 “ and Thunder ; the LORD running upon him
 “ as a Giant, taking him by the Neck, and shaking him to Pieces as he did JOB ; beating
 “ him to the very Ground, as he did PAUL, by
 “ laying before him the ugly Visage of his Sins,
 “ which lay so heavy on him, as he roared for
 “ Grief of Heart, and so affrightened him, as
 “ (I have heard him say) he arose out of his
 “ Bed in the Night, for very Anguish of Spirit.
 “ And to augment his spiritual Misery, he was
 ex-

“exercised with foul Temptations, *horribilia de DEO, terribilia de fide.*” And these are represented to have been so vehement upon him, that, with LUTHER, “The very Venom of them drank up his Spirits, and his Body seemed dead, that neither Speech, Sense, Blood, or Heat appeared in him.” And this, it’s said, “Continued for many Months.”

’Tis obvious at first Sight, that *some* of the Language here used is *figurative*, and to be interpreted as such, and not *literally* ; as where the LORD is said to have *run upon him as a Giant* ; where he is said to have been *taken by the Neck and shaken to Pieces* : As also where his *Body* is represented as *seemingly dead, without Sense, Blood, or Heat*. The *Idea* intended to be conveyed is not, “That the Pangs of the New-Birth in him were such, as that he lay pale, and without Sense, like one dead.” i. e. According to the *Letter* of these Words, and as is commonly the Case in these Times. The Meaning is evidently this, and only this, that his Distress was so *great*, and of *such Continuance*, that it had a visible Effect on his *Body*, to make him look *pale*, and like one in a *languid State*. And if any should be dispos’d to think, the *Spirit* of this *Author’s* Words is rather to be regarded than the *Letter*, when he speaks of Mr. BOLTON, as *beat to the very Ground*, and *roaring for Grief of Heart*, I don’t know that they would be to blame ; especially, as such a Construction of his Words is the only one, that would, perhaps, have been thought of, if it had not been for what has happened among ourselves. He, no Doubt, design’d to exhibit this *Gentleman* as an Instance of one, who was in *great spiritual*

G 2

Distress,

Distress ; but that he mean't any Thing further, is not, to me, so evident as to be beyond Dispute.

Nor is *this Kind* of spiritual Trouble uncommon, in Respect of Persons of a *like Character* with Mr. BOLTON, before his Concern for his Sins. For 'tis observable, and particularly remark'd by the *Fulfilling of the Scripture* †, that he was “*e-*”
 “*minently prophane ; a horrid Swearer ; and*”
 “*much accustomed to mock at Holiness, and those*”
 “*who most shined therein ; particularly, that excel-*”
 “*lent Man of GOD Mr. PERKINS.*” The *Writer*
 “*of his Life* adds *, that “*he loved Stage-Plays,*”
 “*Cards and Dice ; was a Sabbath-Breaker, a*”
 “*Boon-Companion, and one that for the Sake of Mo-*”
 “*ney had actually accepted of a Motion to go over*”
 “*to the Church of ROME.*” And has it not been usual, in all Ages, for such *great Sinners*, when brought to a Sense of their Sins, to be *greatly pained* in their Minds ? There is nothing *singular* in the Case of Mr. BOLTON, unless, according to the *Letter of the Words*, he *roared out*, and was *thrown down to the Earth* ; which, as I said, can't certainly be collected from the Manner of speaking us'd by the *Writer of his Life* : Though if it could, it ought to be remembred, his Concern lasted for *many Months* ; and by this continued Pressure on his Spirit, his *Body* was reduced to an *ill State*, and it might be thus with his *Mind also*. And under these Circumstances, though his Trouble was of a *divine Origin*, there might be a Mixture in it of *human Weakness*. It might be owing to *himself*, and not to

† Page 231, 232. * Page 12. 14.

the SPIRIT of GOD, its arising to an undesirable Excess : Which is quite different from what is supposed to be the Case in these Times ; viz. That 'tis by the *immediate Power* of the HOLY GHOST, that such Fears are excited in the Minds of Persons, as that they are, at once, *struck to the Earth*, or forc'd to *scream out*.

Mr. GEORGE TROSS ("who of a notoriously vicious, profligate Liver, became an eminent Saint, and Minister of the Gospel") is the next Instance of a Person in "Terrors, occasioned by Awakenings of Conscience ;" and these are said ‡ "to have been so over-pouring to his *Body* as to deprive him, for some Time, of the *Use of Reason*." I have carefully read over the *Life* of TROSS, written by *himself* ; and he was not only "for a Time depriv'd of the Use of his Reason," but to a great Degree ; and it was *thrice repeated* : Nor does it appear, that his *Distraction* was occasioned by *Terrors too great for his Brain* ; but seems rather to have had *Rise* from an *ill Habit* of Body, and this, perhaps, bro't upon him by his own Follies : † Nor do I remember, he was ever in any extraordinary Terrors, unless where 'tis evident, from his own Account, that he was *not himself*. And very observable are the Words, in which he relates his Deliverance out of his *horrid State of Mind*.*" But at Length, "through the Goodness of GOD, and by his *Blessing* upon *Physick*, a *low Diet*, and *hard keep-*

‡ Page *ibid*. † I speak thus only in *general* ; because I don't chuse to publish to the World what Mr. TROSS has done himself.

* His *Life*, Page 63.

“ing, I began to be somewhat quiet and com-
 “pos’d in my Spirits ; to be *orderly* and *civil*
 “in my *Carriage* and *Converse*, and *gradually* to
 “regain the Use of my *Reason*, and to be a fit
 “Companion for my *Fellow-Creatures*.”

I shall add here, though somewhat out of Place ; this Mr. Tross, in the Time of his *Deliquium*, often *heard Voices*, and was much given to *strange Impulses* ; upon which he makes this Remark †, “ I am persuaded, that many of the
 “*Quakers*, formerly, were deluded by such *Voices*
 “and *Impulses*, from the *impure Spirit*, which they
 “mistook for the HOLY SPIRIT of GOD ; many
 “of them having been *grossly ignorant*, and so
 “fitted to entertain such *Delusions of the Devil*, as
 “I then was.”

And besides hearing *Voices*, it was no uncommon Thing with him to *see Visions* ; which, says he ‡, “ I mention, the rather, because I am ver-
 “rily persuaded, that the many *Visions* and *Voi-*
 “*ces* among the *Papists*, which gave Occasion to
 “the Belief and Establishment of their *Purgatory*
 “came from the same Author, or Cause ; viz.
 “a *disturbed Brain*, influenced by a *deceitful and*
 “*lying Devil*.”

But these *extraordinary, external Effects* are said
 “to have been found, not only in here and
 “there a *single Person* ; but there have been
 “Times, wherein they have appeared in *Con-*
 “*gregations*, in many at once. So it was, says
 “this Gentleman *, in the Year 1625, in the

† Ibid. Page 48. ‡ Page 62. * Page 26.

“ West of SCOTLAND, in a Time of great Out-
 “ pouring of the SPIRIT of GOD. It was then a
 “ frequent Thing for many to be so *extraordinarily*
 “ seized with *Terror* in hearing of the Word, by the
 “ SPIRIT of GOD, that they *fell down*, and were car-
 “ ried out of the Church, who afterwards prov’d
 “ most solid and lively Christians : As the Author
 “ of the *Fulfilling of the Scripture* informs us, Pa.
 “ 185.” I should have been glad, if *this Author*
 had been a little more particular in his Informa-
 tion ; because so far as I can find, (and I have
 been at the Pains to consult all the *Writers* I
 could meet with, in some of the *best* and *largest*
 Libraries in NEW-ENGLAND, upon the religious
 Affairs of SCOTLAND) He only has recorded this
 Story ; and he has done it so *generally*, that lit-
 tle can be argued from it. He has said, ’tis true,
 it was in *hearing the Word*, they were seiz’d with
 this *extraordinary* Terror : But how the Word
 was preached, either as to *Matter*, or *Manner*, he
 does not declare ; which is a *weighty* *Circum-*
stance in *Effects* of *this Nature*, as we shall pre-
 sently see, from what I have to say upon the
like Effects among our selves. He has likewise
 said, “ They afterwards prov’d *solid* and *lively*
 Christians :” But how were they at the Time ?
 This is a material Question. For if they were
 like others, among whom these *same Effects* have
 appear’d, at other Times, and in other Parts of
 the World, they may justly be rank’d with
 them ; at lest, while under the Influence of
 these Things. And there is the more Reason for
 such a Question as I have put, because this *Author*
 has himself given an Intimation, as though
these Effects, at the Time when they happened,
 were, by some attributed to *another Cause* than

that which is divine. His Words are these *,
 “ This, by the *prophane Rabble* of *that Time*, was
 “ called, the STEWARTON SICKNESS ; for in that
 “ *Parish* first, and after, through much of the
 “ Country, it was remarkable.” If the same
 Temper prevailed *then* as does now, the *best Men*
 in the Kingdom might have been rank’d among
 the *prophane Rabble*. I don’t affirm, this was the
 Case : But I think, there ought to be good E-
 vidence that it wan’t ; and the rather, because
 ’tis a *known Fact*, that *cenforiously speaking* of
 others, to a *very high Degree*, has been an *insepa-*
able Concomitant of these extraordinary Seizures, in
all Ages, and in *all Places*.

This Gentleman goes on, “ The same Author
 “ informs of many in FRANCE, that were so won-
 “ derfully affected with the Preaching of the
 “ Gospel, in the Time of those famous Divines,
 “ FAREL and VIRET, that, for a Time they could
 “ not follow their secular Business.” I doubt
 not, there was the Prevalence of *real Christianity*
 in these Times : But was there not a vast deal of
Enthusiasm also ? These were the Times, in which
Visions and *Voices*, extraordinary *Missions* and *Revela-*
tions, *extatick Raptures* and *Swoonings*, were at their
 Height ; and gave the greatest Shock to the
Progress of the Reformation of any Thing that
 happened in that Day. And though I deny not,
 that “ many were wonderfully affected under the
 Preaching of FAREL and VIRET,” yet I must be
 excused, if I han’t the best Opinion of the *whole*
of this Affection ; Especially, as excited by FA-
 REL : For he was a Man zealous even to *Fury* ;

* *Fulfilling of the Scripture.* Page 416.

and his Preaching such, that it was rather called *Thundering* than *speaking*.* ERASMUS, a good Judge of Men, and his *Contemporary*, has not given the best Character of him † : Or, if any should think he might be prejudic'd against him, OECOLAMPADIUS, his fast Friend, plainly describes him as a Man *violent* in his Temper, dispos'd to pronounce his *Anathemas* upon others, and to treat Mankind with *Imperiousness* ‡. And if under the Administration

* Fuit enim in hoc Viro,----Sermo Vehementiæ plenus ; ut *tonare* potius, quam *dicere* videretur. MELCH. ADAM. *Vit. Literat. in GERMAN. Sub Vit. PHARELLI.* Page 115.

† In his Letter to the *Official* of BESANCON, are these Words concerning FAREL, “ Habetis isthic in Pro-
“ pinguo novum Evangelistam, PHARELLUM, quo
“ nihil vidi unquam mendacius, virulentius, aut se-
“ ditiosius.” And again, in a *Letter* to the *Brethren* of the LOWER GERMANY, “ Si nunc est conversus
“ ad meliorem Frugem, gratulor Homini : Qualis
“ olim erat, Mihi valde displicuit, seditiosus, acidæ
“ Linguæ, vanissimus. Sic Rem gessit in Monte
“ PELLICARDI, ut bis inde profugerit. BASILIEN-
“ sis *Senatus*, quum cuperet, Civitatem esse tutam
“ â Seditione, jussit PHARELLUM ire exulatum.” Vid. BAYLE *Crit. Hist. Sub Nom. FAREL.* This learned Writer remarks upon these Passages from ERASMUS, “ that as he was personally offended with FAREL, we are not oblig'd to believe, he has drawn his Character to the Life.” But yet adds, “ we may rest perswaded, our *Farel* was one of those, who have more need of the *Rein* than the *Spur*.

‡ He speaks of him in that Language,--- “ Ut quantò propensior es ad Violentiam, tantò magis ad Lenitatem exerceas ; Leonamque Magnanimitatem, Colum-
bina

Administration of a Man of this Turn of Mind, there were *like Effects* with those among *us*, they might arise from the same Cause. His Character indeed seems to have been very like to the Character of some Gentlemen, thro' whose intemperate Zeal, we have been thrown into great Disorders.

The next Account is from IRELAND, in 1628 ; But as the *Fulfilling of the Scripture* has taken no Notice of any *strange bodily Effects*, unless those may be so called, which relate to the People's making *little Use of Meat, Drink, or Sleep, and not feeling the Need thereof, through a Sense of GOD* ; These only are mentioned, but in a more advantageous Manner, than by the *original Writer*. For *he* speaks of *some* only whose Case this was, not *many*. And *he* tells us, in *general*, *how long* it was they went without a *full Supply* of these Recruits, and does not leave the Matter at *large*. It was, in that Day, according to him, a sweet easy Thing for Christians to go 30, 40 Miles, to the solemn Communion, and to *continue there from the Time they came, till they returned*, with but little of these Supplies ; and this, in Regard of *SOME*, without their feeling the Need thereof, their Souls were so filled with a Sense of GOD ;
which

bina Modestia frangas. Duci, non trahi, volunt Homines.--- Lib. 4. Epist. Pag. 916. And in another *Letter*,---Evangelizatum, non maledictum, missus es. Condone, imo lando, Zelum : Modo ne desideretur Mansuetudo. Da Operam, me Frater, ut Spiritum meum exihilares, hoc Nuncio ; quòd in Tempore suo Vinum et Oleum infundas : quòd Evangelistam, non tyrannicum Legislatorem præstes." Lib. 4. *Epist.* Page 956.

which is no incredible Account, unless they *tarry'd longer, or eat, or drank, or slept, in a less Proportion,* than need be supposed.

The Story of CATHERINE BRETTERGH, I pass over with this Remark only, that if nothing had appear'd in *these Times*, but what is here recorded of her, I believe no serious Person would have cried out of *Wildness and Distraction*; tho' perhaps, they might have thought, there had been, in such Instances, some *Mixture* of that which is *Humane*.

These are the Instances brought from the *Fulfilling of the Scripture*: And I should have had, I own, a much better Opinion of them, if the *Author had not betrayed*, by many of the Stories contain'd in his Book, a Turn of Mind, too easily disposing him to a *Belief of such Extraordinaries*, as few besides himself would have related to the World: Nor can I account for it, that, among all the *wonderful Things* he has recorded as Examples of a *prophetical and apostolic Spirit*, not so much as one is mentioned; unless it was thought, the mentioning of *these* might have lessen'd the Credit of the *whole*.

This Gentleman now presents us with a *Letter* from his honoured Father, wherein we are told, from a *Letter* he saw, which came from SCOTLAND, that at the Preaching of a Sermon in EDINBURG, the People were so affected, that there was a *great and loud Cry through the Assembly*. And if the *Fact* be allow'd, is it possible, from such a general Account, to form a Judgment, as to its true *Origin*? That there have been *Outcrys* in *Congregations*, in diverse Parts of the
World,

World, and at diverse Times, every Body knows that is acquainted with the History of the Church.

The Author of the *wonderful Narrative* has mentioned a considerable Number of such ; but an Account of those *Out-crys* are here expected, which may justly be supposed to be of a *Divine Rise*. And can this be determined, unless we know something in particular, of the *Means, Manner,* and *after-Effects* ? 'Tis impossible. And the same may be said of what is further related about the famous Mr. ROGERS of DEDHAM in ENGLAND ; tho' he was such a *Speaker*, that if, under his Preaching, People had sometimes cried out, it ought not to be at once concluded, that it was owing to the *extraordinary Power of GOD*. For this is an *Effect, Voice* and *Action* may sometimes produce, as we shall see by and by.

The Account from Mr. FLAVEL, I leave as it stands, with only saying, that good Men may differ in their Sentiments as to the *Cause* of such *Effects* ; and if any should think, they are not to be *wholly* ascribed to a *divine Influence*, I would not be too peremptory in saying, their Judgment was not according to Truth.

The Persons “ in NORTHAMPTON, and some of the *neighbouring Towns*, who formerly *cried out,* and *fell down,*” I never heard of 'till now : Nor of those, “ whose Flesh waxed cold and benumbed, whose Hands were clinch'd, and their Bodies set into Convulsions :” Neither do I think, that such Accounts tend much to the Credit of Religion.

But these Instances notwithstanding, and the *most* that can be made of the foregoing ones, it must be own'd, that such *bodily Effects* as have prevail'd in the Land, have *always* been *rare* among *sober* Christians : Whereas, They are the *very Things*, by which, those of *another Complexion* have ever been distinguished. Whole Volumes have been wrote containing Accounts in this Kind : And whatever *strange Effects*, upon Men's *Bodies*, have been *common* among us, the *same* have been *common* also among *this* Sort of Persons, in all Parts, and Ages, of the World : Nor is there any Fact more notorious in the *History* of the *Church*. But this I mention only as a *Circumstance* worthy of Consideration with some others, that are to follow. Wherefore to go on,

The *Way* in which *these Fears* have been excited, in many Places, is not, in my Opinion, the best Evidence in Favour of them. People have been too much applied to, as though the Preacher rather aimed at putting their Passions into a Ferment, than filling them with such a *reasonable* Sollicitude, as is the Effect of a just Exhibition of the Truths of GOD to their Understandings. I have myself been present, when an Air of Seriousness reigned visibly through a whole Congregation : They were all Silence and Attention ; having their Eye fastned on the Minister, as though they would catch every Word that came from his Mouth : And yet, because they did not *cry out*, or *swoon away*, they were upbraided with their *Hardness of Heart* and rank'd among those who were *Sermon-proof*, *Gospel-glutt'd* ; and every Topic made Use of, with all the *Voice* and *Attention* the Speaker was Master of, to bring forward a general *Shriek* in the Assembly : Nay, in order

der to give the People a plain Intimation of what he wanted, this same Preacher sometimes told them of the *wonderful Effects* wrought by the Sermon, he was then preaching ; how in *such* a Congregation, they were all melted and dissolved, and in another so over-poured, that they could not help *screaming out*, or *falling down*, as though they had been *struck dead*. Nay one of the Preachers, in this *new Way*, was so open some Months ago, as in plain Words, to call upon the People to *cry out*, and plead with them to do so : This he did *three* several Times in one Sermon, and had upon it so many loud Cries. And 'tis too well known to need much to be said upon it, that the *Gentlemen*, whose preaching has been *most remarkably* accompanied with these *Extraordinaries*, not only use, in their Addresses to the People, all the *terrible Words* they can get together, but in such a Manner, as *naturally* tends to put *weaker* Minds out of Possession of themselves. A Friend in the Country, in a *Letter* to me, upon these Matters, expresses himself in these Words, “ Under the Preaching and Exhortations of these *Itinerants* and *Exhorters*, (the “ Manner of which is frequently very boisterous “ and shocking, and adapted to the best of their “ Skill to alarm and surprize the Imagination “ and Passions) 'tis no unusual Thing for Persons to be plunged into the utmost Anxiety “ and Distress, which is often attended with a “ *Trembling of the Body, fainting, falling down,* “ &c. The Preacher now frequently grows “ more tempestuous, and dreadful in his Manner “ of Address, and seems to endeavour all he can “ to increase, and spread the rising Consternation, and Terror of their Souls ; which, by this “ Means, is sometimes spread over a great Part
of

“ of an Assembly, in a few Minutes from its
 “ first Appearance. I have seen the *struck* (as
 “ they are called) and distressed brought toge-
 “ ther, from the several Parts of the Assembly,
 “ into the *square Body* by themselves, and two
 “ or three Persons at Work upon them at once,
 “ *smiting, stamping and crying out* to them with
 “ a mighty Voice, in the most terrible Manner and
 “ Language; the poor Creatures *fainting, screach-*
 “ *ing* and bitterly *crying out* under them. You
 “ may easily think, what Terrors of Imaginati-
 “ on, Distraction of Passions, and Perplexity of
 “ Thoughts, they endur’d. I was last Summer
 “ at an *Evening Lecture*, at a neighbouring Pa-
 “ rish, at which, one of the most famous *Preach-*
 “ *ers* in the *new Method* carried on. He had en-
 “ tered but a little Way in his Sermon, (which
 “ was delivered in a Manner sufficiently terrible)
 “ when there began to be some Commotion a-
 “ mong the *young Women*. This inspir’d him
 “ with new Life. He lifted up his Voice like a
 “ Trumpet, plentifully poured down Terrors up-
 “ on them. About half a Score of young Wo-
 “ men were presently thrown into *violent histeric*
 “ *Fits*. I carefully observed them. When he
 “ grew calm and moderate in his Manner, tho’
 “ the Things deliverd were equally Awakening,
 “ they by Degrees grew calm and still ; when
 “ he again assum’d the *terrible*, and spake like
 “ *Thunder*, the like *violent Strugglings* immediately
 “ returned upon them, from Time to Time.
 “ Sometimes he put a mighty Emphasis upon lit-
 “ tle unmeaning Words, and delivered a Sentence
 “ of no Importance with a mighty Energy, yet
 “ the sensible Effect was as great as when the
 “ most awful Truth was brought to View. ”
 This Account may be relied on. For it is given
 by

by one capable of making Observation, and who bears as unblemish'd a Character as most *Ministers* in the Country.

Agreeable whereto is the Account we have printed in the *Boston Post-Boy* †; in which the *Writer*, speaking of the *Itinerant Preachers*, among other Things, observes, “ Their main Design in
“ preaching, seems not so much to inform Men’s
“ Judgments, as to *terrify* and *affright* their Ima-
“ gination ; by *awful Words* and *frightful Repre-*
“ *sentations*, to set the Congregation into hideous
“ Shrieks and Out-cries. And to this End, in
“ every Place where they come, they represent
“ that GOD is doing *extraordinary Things* in
“ other Places, and that they are some of the last
“ hardened Wretches that stand out ; that this
“ is the last Call that ever they are likely to have ;
“ that they are now hanging over the Pit of De-
“ struction, and just ready, this Moment, to fall
“ into it ; that Hell-fire now flashes in their
“ Faces ; and that the Devil now stands ready
“ to seize upon them, and carry them to Hell :
“ And they will oftentimes repeat the awful
“ Words, *Damn’d ! Damn’d ! Damn’d !* three
“ or four Times over.”

’Tis well known, no Preacher, in the *new Way* has been more noted for his *Instrumentality* in producing these *Schriekings* and *Faintings* and *Tremblings*, than the Rev. Mr. JAMES DAVENPORT of SOUTHBOLD; and yet, one of the Ministers of this Town, (who has always been a great Friend to that which he esteemed, *the good Work of GOD* going on in the Land) having been, one

Night, a Witness to his inexpressible Management among the People, and the terrible Effects consequent thereupon in their *Screaming and Crying-out*, and the like, thought himself obliged in Conscience to go to him the next Day, and declare against such a Method of acting: And accordingly went, and told him to his Face (as he himself inform'd me) that in *the Appearance of the last Night*, he was persuaded, there was *no Hand of the SPIRIT of GOD* ; and that it was no other than might have been expected, if a *Man raving mad from Bedlam, had gone among the People, and behaved as he had done.* And one of the Charges exhibited and prov'd against this Mr. DAVENPORT, when brought before the *General Assembly of CONNECTICUT*, was, “ That he endeavoured by unwarrantable Means to terrify, and affect his Hearers. And that,

“ (1.) By pretending some *extraordinary* Discovery and Assurance of the *very near Approach* of the End of the World ; and that though he did not assign the *very Day*, yet that he then lately had it clearly open'd to him, and strongly inprest upon his Mind, that in a *very short Time* all these Things would be involv'd in devouring Flames.”

N. B. This same *Impression*, he told the People at BOSTON, he had lately had upon his Mind, and was as sure the Day of Judgment was at the Door, as of the Things he then saw with his Eyes ; and made Use of this accordingly, as an Argument to work upon their *Passions*.

“ (2) By an indecent and affected Imitation of the *Agony and Passion* of our blessed SAVIOUR ;

“ VIOUR ; and also by *Voice* and *Gesture*, of the
 “ Surprise, Horror, and Amazement, of Persons
 “ suppos’d to be sentenced to eternal Misery.
 “ And,

“ (3) By a too peremptory and uncondition’d
 “ denouncing Damnation against such of his Au-
 “ ditory, as he look’d upon as OPPOSERS ; ve-
 “ hemently crying out, that *he saw Hell-Flames*
 “ *flashing in their Faces, and they were now ! now !*
 “ *dropping down to Hell !* And also added, LORD
 “ *thou knowest, that there are many in that Galle-*
 “ *ry, and in these Seats, that are now dropping*
 “ *down to Hell !*” *

An Account of Mr. D----T’s Preaching, not altogether unlike this, a Gentleman, in CONNECTICUT, wrote to one of the Ministers in this Town, upon his own Knowledge, in these Words, -----
 “ At length, he turn’d his Discourse to others,
 “ and with the *utmost Strength* of his Lungs address’d himself to the Congregation, under these
 “ and such-like Expressions ; viz. You poor un-
 “ converted Creatures, in the Seats, in the Pews,
 “ in the Galleries, I wonder you don’t drop in-
 “ to Hell ! It would not surprise me, I should
 “ not wonder at it, if I should see you drop
 “ down *now, this Minute* into Hell. You Phari-
 “ sees, Hypocrites, *now, now, now*, you are go-
 “ ing right into the Bottom of Hell. I wonder
 “ you don’t drop into Hell by *Scores*, and *Hun-*
 “ *dreds*, &c. And in this *terrible Manner*, he
 “ ended the Sermon.” ’Tis then added, “ Af-

* See the BOSTON *Weekly-News-Paper*. Numb.
 1997.

“ ter a short Prayer, he called for all the Dis-
 “ trest Persons (which were near twenty) into
 “ the foremost *Seats*. Then he came out of the
 “ Pulpit, and stripped off his upper Garments,
 “ and got up into the *Seats*, and leapt up and
 “ down sometime, and clapt his Hands, and *cri-*
 “ *ed out* in those Words, the War goes on,
 “ the Fight goes on, the Devil goes down, the
 “ Devil goes down ; and then betook himself
 “ to *stamping* and *screaming* most dreadfully.”

And what is it more than might be expected, to see People so affrighted as to fall into *Shrieks* and *Fits*, under such Methods as these ? Especially, when they have first been possess’d of the Notion, that the Persons who make Use of them, are *Men of GOD* in an *extraordinary* Sense ; as being sent immediately, as it were, to deliver his Messages to them. The Mind is now prepared to receive almost any Impression from this Kind of Persons ; and ’tis no Wonder, if, by their *terrifying Voice* and *Action*, People are thrown into *Agitations* and *Convulsions*.

I doubt not, but the *divine SPIRIT* often accompanies the *preached Word*, so as that, by *his Influence*, Sinners are awakened to a Sense of *Sin*, and filled with *deep Distress* of Soul : But the *blest SPIRIT* must not, at Random, be made the Author of all those *Surprises*, operating in *strange Effects* upon the *Body*, which may be seen among People. They may be produced other Ways ; yea, I trust, that has been already said, which makes it evident, they have actually been produced, even by the *wild and extravagant Conduct* of some *over-heated Preachers*.

It will, doubtless, be here said, these *Out-cries* have sometimes arisen, when no other than the great Truths of the Gospel have been urg'd upon the Consciences of Sinners ; and this, in a *becoming Manner*, and by Preachers who have not been noted, either for the *Loudness of their Voice*, or the *Boisterousness of their Action*.

In Reply whereto, I deny not but this may have been the Case : But, at the same Time, think it worthy of Notice, that these bodily *Effects* were, at FIRST, produced, so far as I can learn, ONLY by *such Preachers* as were remarkable for their *terrible speaking*, both as to *Matter*, and *Manner* : Nor do I remember an Instance, in the Country, of *Out-cries*, by any other Sort of *Preachers*, 'till the Noise of such extraordinary Effects, as *Arguments of an immediate divine Power*, in one Place and another, had alarmed the People, and made many of them think, it was necessary they also should be in like Circumstances.

Besides, when these *Out-cries* have been effected by your more *moderate Preachers*, (which, by the Way, comparatively speaking, has been a rare Thing) have they not begun with one or two only, and from them been propagated to others ? Nay, have not *these*, from whom they took Rise, usually, been such as were before accustomed to the Way of *screaming out* ? And were they not, at first, brought to it, under a more terrible Kind of Preaching ? I believe, upon Examination, this will be found to be nearly the Truth of the Case.

I shall only add further, that however distinguished the Minister who has preached has been, for his *exemplary Piety*, and *shining Gifts* ; however agreeable to the Mind of CHRIST he has delivered the Truths of the Gospel ; and however warmly he may have address himself to the *People's Passions*, if he wan't before known to have been a *Favourer* of these *Outcries*, he has not produced them : Nor do I believe, an Instance can be given in the Country, of their being brought forward by any Minister, of whom the People had a Suspicion, that he did not like them : Which to me, is not the best Argument of their being so wholly owing to the *divine Power*, as some may be too ready to imagine, But to proceed,

Another Thing that very much lessens my Opinion of these *religious Fears*, with the *strange Effects* of them is, that they are produced by the *Exhorters* ; and this, in all Parts of the Land ; and it may be, in more numerous Instances, than by the *Ministers* themselves. And if these *bodily Agitations* arise from the Influence of the SPIRIT, when produc'd by the *Ministers*, they are so when produced by the *Exhorters*. The Appearance is the same in both Cases ; the like *inward Distress* is effected, and discovers it self in like *Cryings* and *Swoonings* : Nor is there any Reason to think well, in the general, of the one, and not of the other. And yet, some of the best Friends of *this Work*, both among the *Clergy* and *Laity*, think ill of these Things, as brought forward by the *Exhorters* : Nay, one of the greatest Friends to the *good Work*, among the Ministers in Town, freely declar'd concerning one of these *Exhorters*, who came into this Place, and began the *Out-*

cries we were before Strangers to, that he feared the Hand of Satan was in his coming here to throw Disgrace on the Work of GOD ; suggesting, that the Wonders wrought by the *Magicians* in *Egypt* were, to all Appearance, like the *Miracles* wrought by *MOSES*. I see no Reason for such a Remark. The visible Effects of this young Man's exhorting here, and in the neighbouring Town of *Dorchester*, were just the same that are wrought by the most famous Preachers in the *new Way* : And where there is no discernable Difference, there is no Ground, in *Reason* or *Scripture*, to speak well of the one, and ill of the other. Such are certainly inconsistent with themselves, who attribute these *Extraordinaries*, as bro't forward by the *Exhorters*, to a *Spirit of Delusion*, or *Enthusiasm*, or any other *inferior Cause*, ; while they can't bear to hear a Word said against them, when they are the Produce of those who are called *Ministers*. For my self, I put them both on the same Foot, as supposing they both arise from the same Cause : Only, the Appearance of these Things, in the same Kind and Degree, when the *Exhorters* are the Carriers on, administers just Ground of Fear, whether they are, in *general*, so much owing to the *extraordinary Influence* of the *divine SPIRIT*, as some may be too ready to imagine. If they are not owing to the *wonderful Operation* of the *HOLY GHOST*, when the *Exhorters* are the Occasion of them, they may easily be accounted for, when produced by others : And it can't well be supposed, there should be the extraordinary Concurrence of the blessed *SPIRIT* with these *Exhorters*. For who are they but such, concerning whom the *inspir'd Apostle* has said, *Not a Novice lest he be lifted up with Pride, and fall into the Condemnation of the Devil ?* Who
are

are they but such, of whom the same *Apostle* says, *they walk disorderly, working not at all, but are Busy-Bodies ?* With Respect to whom, he gives *Commandment by the LORD JESUS CHRIST, that with Quietness they work and eat their own Bread.* Who are they but such, as set themselves up in Opposition to their *Pastors*, though sound in the *Faith* and of a good *Conversation*, contrary to the *Order of the Gospel*, and to the *Disturbance* of the *Churches* ? And can it be thought, that GOD would countenance the Conduct of this Kind of Persons, by *extraordinary Testimonies* of his *Presence* from Heaven ; and this, while they are in a Method of acting that directly contradicts his own Appointments ? Besides, may it not be said of these *Exhorters*, in the *general*, that they are very *Babes in Understanding*, needing themselves to be taught which be the first Principles of the *Oracles of GOD* ? That they are over-forward and conceited ; taking that upon them, they have neither a *Call* to, nor *Qualifications* for ? Yea, is it not too true of some of them, that they have acted under the Influence of an *over-heated Imagination* ; or what is worse, from *low and base Views* ? This is now so evident, that there is no Room for Debate upon the Matter. And of all Men, these, I should think, are the most unlikely to be distinguish'd with the *extraordinary Presence* of the HOLY GHOST.

There is yet another Thing that makes it look as though these *Terrors might* arise from a *lower Cause*, than that which is *Divine* ; and that is, their happening in the *Night*. I don't mean, that there han't been *Out-cries* in the *Day Time* ; but the *Night* is more commonly the *Season*, when these Things are to be seen, and in their greatest

Perfection. They are more *frequent*, and more *general*, and rais'd to a higher *Degree*, at the *Night Meetings*, when there are but *two* or *three* Candles in the Place of Worship, or they are wholly in the dark. I have often, in Conversation, heard this Remark made by those, who have been in the Way of these Things ; and the same Observations I find in the *Letters* that have been sent me. Says one, speaking of these *Extraordinaries*, " They are more in the *Night* than in the *Day* : " Another, " They operate most strongly in their *Night Meetings* ; " Another still, " They never happen'd [this must be understood of the particular Place, he is giving an Account of] to any considerable Degree, 'till the *Darkness* of the *Night* came on." And why should these *strange Effects* be more *frequent*, and *general*, in the *Gloominess* of the *Night*, if they were produc'd by the Agency of the *Divine SPIRIT* ? Does he need the Advantage of the *dark* to fill Men's Hearts with Terror ? This is certainly a shrew'd Sign, that there is more of the *Humane* in these Things, than some are willing to own. We know every Thing appears more dismal in the *Night* : Persons are more apt to be struck with Surprise and Consternation : And as this is a good Reason, it may be the true one, why a *doleful Voice*, and frightful *Managements* may take Effect more in the *Night* than at other Times.

The *Subjects* also of these *Terrors* may lead us to make the like Judgment about them ; and these are *Children*, *Women*, and *youngerly* Persons. Not that others han't been wrought upon. Instances there have been of *Men* ; and these, both *middle-aged*, and *advanced in Years*, who have
both

both *cried out*, and *fallen down* : But 'tis among *Children*, *young People* and *Women*, whose Passions are soft and tender, and more easily thrown into a Commotion, that these Things chiefly prevail. I know, 'tis thus in those Places, where I have had Opportunity to make Inquiry. And from the Accounts transmitted to me from Friends, in other Places, it appears to have been so among them also. The Account I have from one Part of the Country is, "The Operation is principally among *Women* and *Girls* ;" From another, "The Persons wrought upon were generally *Women* and *Children* ;" From another, "These Effects have been most frequent in *Women* and *young Persons*." And are not these the very Persons, whose Passions according to *Nature*, it might be expected, would be alarmed ? If *young People* are, in a moral Sense, more likely to be wrought upon by *Divine Grace*, than *old*, I see not that this is the Case with Respect to *Women* in Distinction from *Men*. *Men* may as easily be overcome by the *Power* of the HOLY GHOST, as *Women* ; and are as likely, in a *moral View* of the Matter, to be so : And what should then be the Reason that they should be, as it were, overlook'd, and *Women* generally the Persons thrown into these *Agitations* and *Terrors* ? It certainly looks, as tho' the Weakness of their Nerves, and from hence their greater Liability to be surpris'd, and overcome with Fear, was the true Account to be given of this Matter.

Moreover, the *Way* in which these *Terrors* spread themselves is a Circumstance, that does not much favour their *divine Origin*. They seem to be suddenly propagated, from one to another

other, as in a great Fright or Consternation. They often begin with a single Person, a *Child*, or *Woman*, or *Lad*, whose *Shrieks* set others a *Shrieking* ; and so the Shrieks catch from one to another, 'till the whole Congregation is alarmed, and such an awful Scene, many Times, open'd, as no Imagination can paint to the Life. To this Purpose is that in the *Boston-Post-Boy**, when after an Account of the *terrible Language* made Use of by the Itinerants, 'tis added, "This frequently
 " frights the *little Children*, and sets them a
 " Screaming ; and that frights their *tender Mo-*
 " *thers*, and sets them to Screaming, and by
 " Degrees spreads over a great Part of the Con-
 " gregation : And 40, 50, or an 100, of them
 " screaming all together, makes such an awful
 " and hideous Noise as will make a Man's Hair
 " stand an End. Some will faint away, fall down
 " upon the Floor, wallow and foam. Some Wo-
 " men will rend off their Caps, Handkerchiefs,
 " and other Clothes, tear their Hair down about
 " their Ears, and seem perfectly bereft of their
 " Reason." †

Appearances in this Kind, I have often had an Account of from those who have been present at them ; and as begun by one or two Persons at first : And where this has been the Case, there is no great Difficulty in finding out the Cause

* Numb. 391.

† I should not have inserted this Account, it looks so *extravagant*, but that I have now by me two *Letters*, from Gentlemen of known *Worth* and *Integrity*, in the *Ministry*, who particularly refer to it, and say, 'tis a just one.

Cause : 'Tis far more reasonable to look for it in *Nature*, than in *Grace*.

It may not be amiss to observe still further, that these *Terrors*, with their *Effects*, are *uniform all over the Country* ; operating upon all in whom they take Place, much in the *same Way* and *Manner*, be their *moral Character* what it will. Whether the Subjects of them be *great* or *small Sinners*, whether the Sins they have committed be *more* or *less*, whether they have continued in Sin a *longer* or *shorter Time*, there is no Difference as to their *Fears*, and the *Operation* of them ; but they are all indiscriminately thrown into the like *horrible Circumstances* ; which it is not reasonable to think would be the Case, if they were put into this Condition by a *divine Influence* : Whereas, its the very Thing that might be expected, where *Nature* is suddenly surpris'd, and over-come, as in a Fright.

In fine, it's a Circumstance no Ways favouring the *divine Rise* of these *Out-cries*, that many People now commonly make them, not as urg'd hereto from an *over-pouring* Sense of their *own Sins*, but the Sins of *others*. Having been *converted* themselves, their *Distress*, under the *Preaching of the Word*, is now raised to such a Height for the *unconverted Sinners in the Congregation*, that they can't help *screaming out* ; and so *many of them*, sometimes at once, as that the *Worship* is *interrupted*, or greatly *disturb'd*. A *Concern* for others, whom we have Reason to fear, are in a State of Sin, is, no Doubt, reasonable ; and there will be more or less of it, in the Heart of every sincere Christian. But are *Shriekings* a suitable Expression of this Concern ; especially,

especially, in the House of GOD ? And can it be suppos'd, the *GOD of Order*, would, by the Exertment of his Power, raise this Concern to such a Height, as that his *own Worship* should be broke up upon the Account of it ? 'Tis impossible. I never heard one *sober, solid* Person speak a Word, in Favour of *these Out-cries* ; and am heartily sorry, any Thing has been *printed*, encouraging so gross an Extravagance. I hope none, from the *meer Sound* of some Texts, will justify *this same Distress* for others, as it begins now to discover it self, among some Persons, in *another Form*, in *Travail-Pains and Throws*. Of this, I have now an Account by me, in a *Letter* from a Friend, upon the Evidence of his *own Eyes and Ears* ; which yet, I should not have mentioned, but that I have since *personally* conversed with a *Minister* in the Country, who informed me of one, who had been in *Travail* two or three Times successively for him. i. e. Under all the *Signs of Distress*, that appear in *Women* upon such Occasions.

These are the Reasons, why I can't entertain so high an Opinion as some others do, of the *Terrors* appearing in strange *bodily Effects*, which have been so common of late in this Land.

It will, possibly, be said, I have, in saying these Things, reflected Disgrace upon the *Work of Conviction*. If I had had such a Thought of the Matter, I should have suppressed what is here offered. Those, in my Opinion, do the greatest Dishonour to the *blessed SPIRIT*, and *his Influence* upon the Hearts of Sinners, in the Business of *Conviction*, who make no Distinction between those *Fears* that are the *Effect of Truth duly im-*
prest

prest upon the Mind, and those that arise from an *af-frightned Imagination*. And to speak freely, I am clearly in the Sentiment, that the great Strefs that has been laid upon *such Terrors*, as have evidently been produced by the *mechanical Influence of awful Words and frightful Gestures*, has been a great Disservice to the Interest of Religion : Nay, I am not without Fear, least the tremendous Threatning of GOD have, by some, been *prophanely* made Use of, while, under the Pretence of Awakening Men's Consciences, they have thunder'd out *Death and Damnation*, in a Manner more fit for the Stage than the *sacred Desk*, and so as to astonish the *Imagination* rather than possess the *Mind* of a *reasonable* Conviction of these awful Truths of GOD. I am not against the *Preaching of Terror* ; but whenever this is done, it ought to be in a Way that may enlighten the Mind, as well as alarm the Passions : And I am greatly mistaken, if this has been the Practice, among some Sort of Preachers, so much as it ought to be. And to this it may be owing, that Religion, of late, has been *more a Commotion in the Passions*, than a *Change in the Temper of the Mind*: Not but that, I think, a lasting Change has been wrought in a Number ; though I could wish I had Reason to say, it was so great a Number as some pretend : Nay, I am not without Hopes, that some even of those who have been *frighten'd into Shrieks and Fits*, are *become new-Men* ; but then, I have no other Thought, in the general, of the Surprise they were thrown into, than of the Surprise by a *terrible Clap of Thunder*, or the Shock of an *Earthquake* : They might hereby be awakened to Consideration, and put upon waiting upon GOD in his own Way, 'till a *Work of Grace* has been effected in them.

I shall conclude this Head with two general *Cautions*.

The first is, to beware of being prejudiced against the *real Work of Conviction*, from the *strange Appearance*, in a Way of *Terror*, there has been lately seen among us. Many, I have Reason to fear, have herefrom been led, both to *think* and *speak*, very unsuitably of this Work of the HOLY SPIRIT : But they are herein greatly to Blame. There certainly is such a Thing as a Sense of Sin, expressing itself in bitter Remorse of Conscience. 'Tis indeed impossible, that Sinners should have upon their Minds a just Apprehension of themselves, and their real Character, as *Children of Wrath*, and not be fill'd with uneasy Sensations : Nay, it may be fear'd of all, who have liv'd to adult Years, thoughtless of their Souls, that they know not the Grace of GOD in Truth, if they have had no Experience of the Troubles of an awakened Conscience : Nor is it any Objection against either the *Reality* or *Necessity* of this *Conviction*, that there may be a Resemblance of it in the Workings of that *Fear* which is not excited by the Influence of the HOLY GHOST : And instead of being prejudiced herefrom against the *SPIRIT's Operation*, in convincing Sinners, we should take Occasion to be *wisely cautious* in distinguishing between those *Fears*, with their *Effects*, that are from the SPIRIT, and those that may have Rise from other Causes.

Very serviceable for our Direction in this Matter, are the Words of that *experienced Christian*, as well as *noted Divine*, Mr. CHARNOCK. Says he,†

† His Works, Vol. II. Page 584.

pointing out the Difference between those Convictions that are from *Nature* and the SPIRIT, the former “ are sudden Frights and Startings, which
 “ soon settle again ; as in a sudden Fright and
 “ Start, *Nature* is speedily reduced to its former
 “ Temper, and the Blood that was put on a sudden into another Motion, is quickly brought
 “ to its former Consistence. They are usually like
 “ a *Land-Flood*, which causes an Inundation, but
 “ sinks not into the Roots of the Soul. ---- It is a
 “ Work, not so much upon the *Judgment* as upon the *Affections* : Therefore it is like a Fire
 “ falling upon Flax and other combustible
 “ Matter, which flames and expires ; and you
 “ see its Death almost as soon as it begins to
 “ be : Whereas those Convictions that arise
 “ from the SPIRIT, settle upon the *Judgment*,
 “ and like a Fire in a Log of Wood, are kept
 “ alive in the Soul, eat into the Soul, dive into
 “ the Bottom, produce serious and lasting Affections. Conscience is staggering and unfixed ;
 “ therefore whatsoever ariseth from it, partaketh
 “ of the uncertain Nature of the Cause. We shall be *moveable* in our *Affections* ; unless
 “ first stedfast in our *Judgment*.” And again, shewing the Difference between those Convictions, in which *Satan* may have a Hand, and those that are from the SPIRIT, he says,* “ *Satan* works
 “ violently and suddenly, and most by the *Passions*
 “ and *Humours of the Body*, rather than by *Reason* ; but the SPIRIT works upon the *Mind*,
 “ therefore he is an *enlightning SPIRIT*. *Satan*
 “ works upon the Reason by the *Passion* ; the
 “ SPIRIT upon the *Passion* by *Reason* ; He first

* II. Vol. P. 594.

“ enlightens the *Mind*, and brings Light into the
 “ *Heart*, and the *rational* Faculties, the proper
 “ Subjects of Light ; and by this Means winds
 “ up the Passions to what Pitch and Tune he
 “ thinks fit. *Satan* first works upon the *Humours*
 “ of the *Body*, as *melancholy*, and the like. *Sa-*
 “ *tan* works *violently*, as upon *Passion*, as he buf-
 “ feted PAUL ; boxes a Man to and fro,
 “ so that he hath no Time to do any Thing
 “ but consider his Misery ; whereas the SPIRIT
 “ proposeth the *Object*, helps the Soul to consider,
 “ and by Degrees leads to a further Knowledge
 “ of the Light of the Gospel, from a glimmering
 “ to a shining Light, ’till the Knowledge of the
 “ Lord break in, in its full Glory.” And his
 first *Inference* from what he had said about *Con-*
vicition of Sin is, ‡ “ The Gospel doth not destroy
 “ *Reason* and *rational Proceeding*.-----The working
 “ of the SPIRIT is according to the Nature of
 “ Man, moves not in Contradiction to, but in
 “ an Elevation of *Reason*.-----He doth not extin-
 “ guish *Reason*, the *Candle of the LORD*, but
 “ snuffs it, and adds more Light, reduces it to
 “ its proper Manner of Operation, and sets it
 “ in its right State towards GOD ; brings first
 “ Light into the Understanding, and new Moti-
 “ ons into the Will : He doth not *dethrone Rea-*
 “ *son and Judgment*, but applies it to its proper
 “ Work, repairs it, sets it in its true Motion. ---
 “ The Arguments the SPIRIT uses, are suited to
 “ the *Reason* of Men, otherwise Conscience could
 “ not be mov’d ; for Conscience follows *Judg-*
 “ *ment* : IT IS NOT AN ACT OF JUDGMENT, BUT
 “ IMAGINATION, THAT REASON DOTH NOT PRECEDE.

 ‡ Page *ibid.*

“ As the Service GOD requires, is a *rational* Service ; so the Method he uses in *Conversion* is a *rational* Method.”

The other *Caution* I would give is, to take heed of *Mistakes* about the *passionate* Part of Conviction, i. e. The sensible Workings of the Affections. There are two Mistakes, in this kind, People have been ready to fall into.

Some, and great Multitudes, it may be fear'd, have plac'd their Religion too much in this *extraordinary Terror* ; *trusting to it*, and making a *Righteousness* of it : putting it in the Place of CHRIST, or of that *real Change* of Heart and Life, without which they can't be qualified for an Admission into the Kingdom of GOD. Holy Mr. BAXTER's Words are very pertinent to such Persons as these. Says he, “ Think not that you can satisfy the *Justice* of the *Law*, or merit any Thing of GOD, by the Worth of your *Sorrows* ; tho' you should weep even Tears of Blood. It is not true Humiliation, if it consists not in the Sense and Acknowledgement of your *Unworthiness*, and Desert of *Condemnation* ; and if it do not lead you to look out for Pardon and Life from CHRIST, as being lost and wholly insufficient for your selves. And therefore it would be a plain Contradiction, if true *Humiliation* should be taken as *Satisfaction*, or *Merit* ; or *trusted on*, instead of CHRIST.” To the like Purpose are those Words of the pious Mr. BOLTON. Says he, † “ Once for all, take this Ca-

* Vol. II. of his *Works*, P. 566. † In his *Instructions for a right comforting afflicted Consciences*, P. 173.

“ veat and Forewarning : If any should think
 “ of these precedent Acts, these preparatory
 “ Workings of the *Law* and *Gospel*, which make
 “ Way for the Infusion of Faith, as any *merito-*
 “ *rious* Means to draw on CHRIST ; it were a
 “ most false, rotten, foolish, execrable, popish,
 “ absurd, Luciferian Conceit ; and might justly
 “ merit, never to obtain Mercy at GOD’s boun-
 “ tiful Hands ; nor part in the *Merits* of CHRIST.”

Others, from what they have seen, or heard of
 the dreadful Terrors, some have been in, discover-
 ing themselves in *Shrickings* and *Swoonings*, have
 been ready to question their good Estate, *meerly*
 because they han’t experienced in this Respect, as
 they have done. But this is a wrong Way of
 Judging in the Case. Hear how the famous Dr.
 OWEN expresses himself upon this Matter. Under
 the Work of *Conviction* there will be, says he,*
 “ disquieting and perplexing Affections in the
 “ Minds of Men ; nor can it be otherwise,
 “ where it is fixt and prevalent. As, (1) *Sorrow*
 “ and *Shame*, for and of what they have done.
 “ (2) *Fear of eternal Wrath*. This keeps the
 “ Soul in Bondage, and is accompanied with Tor-
 “ ment. (3) *Perplexing unsatisfactory Enquiries*
 “ after Means, and Ways for Deliverance, out of
 “ this Distress, and from future Misery. What
 “ shall we do to be saved, is the restless Inquiry
 “ of such Persons.” He goes on,† “ The *Sub-*
 “ *stance* of these Things is *ordinarily* found in
 “ those who are converted unto GOD, when
 “ grown up unto the Use of Reason, and capa-

* In his *Discourse upon the HOLY SPIRIT*, P. 305.

† P. 306.

“ ble of Impressions from external Administrations : Especially, are they evident in the Minds and Consciences of such, as have been engag’d in any open sinful Course, or Practice.” He then immediately adds, “ But yet, *no certain Rule or Measure* of them can be prescrib’d as *necessary* in, or unto any, antecedaneously unto Conversion. To evince the Truth whereof, two Things may be observed ; (1.) That Perturbations, Sorrows, Dejections, Dread, Fear, are no *Duty* unto any ; only, they are such Things as sometimes ensue, or are emitted into the Mind, upon that which is a Duty indispensable ; namely, *Conviction of Sin*. They belong not to the Precept of the Law, but to its *Curse*. They are no Part of what is required of us, but of what is inflicted on us. There is a *Gospel-Sorrow*, and *Humiliation* after *believing* that is a Duty, that is both commanded, and hath Promises annext to it : But this legal Sorrow is an Effect of the Curse of the Law, not of its *Command*. (2.) GOD is pleas’d to exercise a *Prerogative* and *Sovereignty* in this whole Matter, and deals with the Souls of Men in unspeakable *Variety*. Some he leads by the Gates of Death and Hell unto Rest in his Love. And the Paths of others he makes plain and easy to them. Some walk and wander long in Darknes-; in the Souls of others, CHRIST is formed in the first gracious Visitation.”

In a few Pages onwards †, He speaks of it as an *entangling Temptation* Persons under *Conviction* should beware of ; Namely, “that they have not

“ attain’d such a Degree of Sorrow for Sin, and Hu-
 “ miliation, as is necessary to them who are call-
 “ ed to believe in JESUS CHRIST.” And says up-
 on it, “ There was indeed more Reason of giv-
 “ ing Caution against Temptations of this Kind
 “ in former Days, when Preachers of the Gospel
 “ dealt more severely, I wish I may not also say
 “ more sincerely, with the Consciences of *convin-*
 “ *ced* Sinners, than it is the Manner of most now
 “ to do : But yet, ’tis possible, that herein may
 “ lie a Mistake ; seeing no such Degrees of these
 “ Things, as some may be troubled about, are
 “ prescrib’d for any such End, either in the
 “ *Law or Gospel.*” And of the same Mind was
 the celebrated Mr. SHEPARD, Mr. WILLARD, and
 others, I have elsewhere mentioned.

The Words of the pious Mr. BAXTER are so
 observable, I can’t help transcribing them, for
 the Conclusion of this Head. A Mistake, says
 he,† to be carefully avoided is, “ The placing
 “ your Humiliation, either *only*, or *principally*, in
 “ the *passionate* Part, or in the *outward Expressions*
 “ of the Passions. I mean either in *pinching*
 “ Grief, and Sorrow of Heart, or else in Tears.
 “ But you must remember, that the Life of it is
 “ in the *Judgment* and the *Will*. It is not the
 “ Measure of *passionate Sorrow* and *Anguish*, that
 “ will best shew the Measure of your *sincere Hu-*
 “ *miliation* ; much less is it your *Tears*, or *out-*
 “ *ward Expressions*. But it is your low Esteem of
 “ your selves, and Contentedness to be vile in
 “ the Eyes of others ; and your Displeasancy
 “ with your selves, and Willingness to mourn,

† *His Works*. Vol. 2. Page 562, 563.

“ and

“ and weep for ‘Sin as much as GOD would have
 “ you, and the rest of the Acts of the *Judgment*
 “ and *Will*.

“ Two great Dangers are here before you to
 “ be avoided. (1) Some there be that have *ter-*
 “ *rible Pangs* of Sorrow, and are ready to *tear*
 “ *their own Hair* ; yea, to *make away themselves*,
 “ as JUDAS, in the *Horror* of their Consciences ;
 “ and these may seem to have true Humiliation,
 “ and yet have none. And some can weep a-
 “ bundantly at a Sermon, or in a Prayer, or in
 “ mentioning their Sin to others, and therefore
 “ think they are truly humbled ; and yet, it may
 “ be nothing so. For if, at the same Time, their
 “ Hearts are in Love with Sin, or have not an
 “ habitual Hatred of it, and a predominant su-
 “ perlative Love to God, their Humiliation is no
 “ saving Work.----- (2) Another Sort there are,
 “ much better and happier than the former, that
 “ yet, to their great Trouble, are mistaken in this
 “ Point ; and that is, they that think they have
 “ no *true Humiliation*, because they find not such
 “ *Pangs of Sorrow*, and Freedom of *Tears* as o-
 “ thers have ; whereas their Hearts are con-
 “ trite, even when they cannot *weep a Tear*.
 “ Tell me but this, are you vile in your own
 “ Eyes because you are guilty of Sin, and that
 “ against the LORD, whom you chiefly love ?
 “ Do you loath your selves because of your A-
 “ bominations ? And could you heartily wish
 “ you had been suffering when you were sin-
 “ ning ? And if it were to do again, would
 “ you choose to suffer rather than to sin ? Have
 “ you a Desire to grieve, when you cannot *pas-*
 “ *sionately* grieve ? Do you think meanly of
 “ your own Sayings and Doings, and better of
 “ others

“ others, where there is any Ground, than of your
 “ selves? Do you justify GOD’s Afflictions, and
 “ Men’s Rebukes, and think yourselves unwor-
 “ thy of the Communion of the Saints, unwor-
 “ thy to live upon the Face of the Earth? Yea,
 “ would you justify GOD, if he should condemn
 “ you? This is the State of an humbled
 “ Soul. Find but this, and you need not doubt
 “ of GOD’s Acceptance, tho’ you were unable to
 “ shed a Tear. There is more Humiliation in
 “ a base Esteem of ourselves, than in a thousand
 “ Tears; and more in a *Will* or *Desire* to weep
 “ for Sin, than in *Tears* that come through *Force*
 “ of *Terror*, or *Moisture of the Brain*, or *passionate*
 “ *Tendernefs of Nature*. If the *Will* be right, you
 “ need not fear. It is he that most *hateth Sin*,
 “ and is *hardliest drawn to it*, that is *truliest hum-*
 “ *bled* for it.” He proceeds, a little onwards,
 to observe, “That *that Part of Humiliation*, which
 “ consisteth in the Acts of the *Understanding*, and
 “ *Will*, can’t be too much, as to the *Intention* of
 “ the Act. To have too clear an Apprehension
 “ of the Evil of Sin, and his own Vileness, this
 “ a Man need not fear. And in the *Will* it is
 “ more clear: No Man can be too willing to
 “ be rid of Sin, in GOD’s Time and Way; nor
 “ be too much averse from it, as it is against
 “ the LORD. But then, the other Part of *Humilia-*
 “ *tion*, which consisteth in the *Depth of Sorrow*, or
 “ in *Tears*, may possibly be *too much*.” And in se-
 veral Particulars, he directs Persons how to discern
 when it is so. As, “First, When your Sorrow is
 “ greater than your *Brains* can bear, without ap-
 “ parent Danger of *Distraction*, or a *melancholly*
 “ *Disturbance* and *Diminution of your Understand-*
 “ *ing*, then it is certainly too much, and to be
 “ restrained. For if you overthrow your *Reason*,
 “ you

“ you will be a Reproach to Religion, and you
“ will be fit for nothing that’s truly Good, ei-
“ ther to your *own Edification*, or the *Service of*
“ *GOD.*” Again, “ When Sorrow is so great
“ as to discompose your Mind, or enfeeble your
“ Body, so as to unfit you for the Service of
“ GOD, and make you more unable to do Good,
“ or receive Good, you have Reason then to mo-
“ derate and restrain it.” Likewise, “ When the
“ *Greatness* of your Sorrow doth overmatch the
“ necessary Measure of your *Love*, or *Joy*, or
“ *Thanks*, and keep out these, and take up more
“ of your Spirit than its Part, having no Room
“ for greater Duties, then it is excessive and to
“ be restrained. There are some that will strive
“ and struggle with their Hearts, to wring out
“ a *few Tears*, and increase their *Sorrow*, that
“ yet make little Conscience of other *Affections*,
“ and will not strive half so much to increase their
“ *Faith*, and *Love*, and *Joy.*” So “ when your
“ *Sorrow*, by the *Greatness* of it, doth draw you in-
“ to *Temptation*, either to *despair*, or think hardly
“ of GOD, and his Service, or to undervalue his
“ Grace, and the Satisfaction of CHRIST, as if it
“ were too scant and insufficient for you, you
“ have then Cause to moderate and restrain it.”

The next Thing to be considered, as what I
can’t but look upon to be of *dangerous Tendency*
is that *sudden Light and Joy* so many, of late,
claim to be the Subjects of. Not that I questi-
on, whether there is such a Thing as *religious*
Joy. The Bible often speaks of *rejoicing in GOD*,
and in *Hope of the Glory to be hereafter revealed*.
The *Kingdom of GOD* is said to consist in *Joy*, as
well as Peace and Righteousness ; And Joy is
reckon’d among the *Fruits of the SPIRIT* : And
this

this Joy is said to be *unspeakable, and full of Glory* ; yea, 'tis called the *Peace of GOD which passeth all Understanding*. But then, there is a *false*, as well as *true Joy* ; the Joy of the *Hypocrite*, as well as of the *real Christian* ; a Joy that has its Rise in *animal Nature*, as well as from the HOLY GHOST. And though I would hope, a Number, of late, have been made Partakers of *true Joy*, the Joy *there is in Believing* ; yet, there may be Reason for Fear, lest the Joy that has been so much boasted of, should be no other, in the general, than the Joy, those may experience, who are Christians more in *Appearance* than *Reality*, in *Word* than *Deed*.

I shall here take Liberty to examine *this Joy* ; and shall do it with all the Impartiality I am able, as being a Matter in which 'tis exceeding dangerous for Men to deceive themselves, or be deceived by others. And,

Three Things are observable with Reference to *true Joy* ; the *Foundation* of it, its *Cause* and *Effects* : And these are the Things by which I shall try the Joy of the present Times.

The *Foundation* of *true Joy* is always laid in such a *Faith*, as embraces the SAVIOUR upon *Gospel-Terms* ; a Faith that purifies the Heart, and is a living, active, powerful Principle of all holy Obedience to the Commandments of GOD. The *new Creature*, the Man that has upon him the *Image* of CHRIST JESUS, is the Subject of this Joy. A *Stranger* to the Work of the SPIRIT, in *Regeneration*, *intermeddles not with it* : And however he may pretend to it, or seem to be in Transports of it, 'tis nothing more than Pretence, or the Effect,

Effect of a deluded Imagination. - And this is a plain Case : For where there is not a *Work of Grace* in the Heart, 'tis impossible a Man should think justly of himself, while he thinks there is ; and his Joy therefore from the Apprehension of his being a Child of GOD, and in a State of Favour with him, must be a Delusion.

And now, can it be pretended of all that have, of late, been in great Light and Joy, that they are among the *Sanctified in CHRIST JESUS* ? Would to GOD it were thus ! Some have made it evident by their after-Lives, that their Joy was only a *sudden Flash*, a *Spark of their own kindling* : Nay, some have been made sensible, their Joy was nothing more than a meer *sensitive Passion*, and have own'd they were under a Delusion, while they imagin'd it was of a divine Origin. And if the *Foundation* of Joy, in the Multitudes who have had the feeling of it, was a *renewed Heart*, this they would have made evident by their *walking in Newness of Life* : They would have appear'd *new Men*, being better in their whole *external Conduct*, both towards GOD and *Man*, in all the varying *Conditions* and *Relations* of Life. And has this generally been the Case ? I believe few will have the face to pretend it has ; and we shall presently see what Reason there is to fear it has not.

The *Cause* of true Joy is another Thing that must be considered ; by which I mean here, the *immediate Occasion* or *Reason* of the Excitement of this Passion. And this is the Man's *Perception* of his being a *true Believer*, a *real Saint* ; and as such, interested in the Promises of the Gospel-Covenant. A Man must not only be a *sanctified* Person,

Person, but discern that he is so, before he can rationally have the Joy of Religion. The Spring of his Joy, is the View he has of himself as a Person qualified, according to the Tenor of the New-Testament, for the Forgiveness of Sins, and an Inheritance among the Saints in Light. Hence that Direction of the *Apostle*, * *But let every Man prove his own Work, and then shall he have rejoicing in himself.* Agreeable whereto we read, † *This is our Rejoicing, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not by fleshly Wisdom, but by the Grace of GOD, we have our Conversation in the World.* The immediate Reason of true Joy, according to the *Apostle PAUL*, is the *Witness of Conscience* to the *Work of Grace* in our Hearts. There is, no Doubt, the concurrent *Witness* of the *Divine SPIRIT* with the *Christian's Spirit*, that he is a true Believer, a Child of GOD by Regeneration ; and from hence he triumphs in GOD as his Portion and Happiness.

Is this now the Way in which Persons, in these Times, come by their Joy ? Is it not rather, in some, a sudden, strange delightful Kind of State, arising they can't say whence, or wherefore ? † I know it has been thus with some I have convers'd with ; and I have Reason to think

* Gal. 6. 4. † 2 Cor. 1. 12.

† Says Mr. BAXTER, " If I find a great deal of
 " Comfort in my Heart, and know not how it
 " came thither, nor upon what *rational Ground* it
 " was raised, nor what Considerations do feed and
 " continue it, I should be ready to question, how
 " I knew whether this be from GOD ? And
 " though,

think, it has been the Case with others also. And are there not Multitudes, whose Joy has sprung from *sudden Impressions*, that their State was good, without the Discernment of a *special Work of GOD*, wrought in their Hearts ? Has it not been secretly and *strongly suggested* to them, that they are GOD's Children, that CHRIST died for them, and that they are interested in his Merits ? And han't they been sure of this, rather from a *direct Light shining in their Minds*, than from the Evidence they have had, from the *Word of GOD*, that they were possessors of such *Marks of Regeneration* as no *Hypocrite* ever came up to ? Nay, is it not an avowed Principle, that *Assurance* is to be had from the *immediate Witness of the SPIRIT*, telling a Man that he is a true Believer, and not from the *Perception of a real Work of GOD*, effected in him ? Those that don't know, that the Joy of these Times is too generally the Effect of this *sudden Light*, and not of a *strict and thorow Examination*, and herefrom the *Witness of a Man's own Spirit*, with the *Testimony of the SPIRIT of GOD*, to a Work of *Sanctification* wrought in his Soul, are very much Strangers to the religious State of Affairs in the Land.

This may seem a glorious Way to *Assurance* and Joy, but 'tis infinitely dangerous for Men to trust to *this Light*, and depend upon the Joy arising from it, without the concurring *Testimony* of their own *Consciences*, upon clear and full Evidence.

“ though, as the Cup in BENJAMIN's Sack, it
 “ might come from Love, yet it would leave me
 “ but in Fears and Amazements, because of Uncer-
 “ tainty.” *His Works*, Vol. 3. Page 246.

dence. And in this Sentiment do the most *experienced*, and *judicious* Divines perfectly agree. Says the pious Mr. BOLTON,* “ That which the
 “ SPIRIT reveals to our Consciences, we our-
 “ selves may collect and conclude out of GOD’s
 “ Word, upon the Conscience of our Faith, Re-
 “ pentance, and other saving Endowments and
 “ holy Graces, shining in our Souls, and uprightly
 “ exercis’d in our whole Conversation. When we
 “ by *these Means* have assured our Souls, that we
 “ are the Children of GOD, which is the *Testi-*
 “ *mony* of our own *renewed Spirit*, the SPIRIT of
 “ GOD, as another Witness, secondeth and con-
 “ firmeth this Assurance by *Divine Inspiration*,
 “ and by sweet Motions and Feelings of GOD’s
 “ special Goodness, and glorious saving Pre-
 “ sence ; and so according to the *Apostle’s*
 “ Phrase, Rom. 8. 16. *Beareth Witness with our*
 “ *Spirits*. Wherefore, if any Man presumes upon,
 “ or pretends any *immediate Suggestions* or *Revela-*
 “ *tion* for his spiritual Safety, and everlasting
 “ Well-being ; and yet, wants utterly the *Testi-*
 “ *mony* of his *renewed Conscience* to the same Pur-
 “ pose, the *Testimony of Universal Obedience*,
 “ of not lying wilfully and delightfully in any
 “ one known Sin, of crucifying the Affections
 “ with the Lusts ; I can give him none but
 “ this cold Comfort, he is cursedly coozened by
 “ the Devil’s counterfeit Glory of an Angel, cast-
 “ ing into his absurd Imagination such groundless
 “ Conceits, which, in Time of Trial, will vanish
 “ into nothing, and fly away as a Dream.” To
 the like Purpose are those Words of Mr. BAXTER,

* See his *general Directions for a comfortable walk-
 ing with GOD*, Page 328.

“ Some I have known, who have wanted *Affu-*
 “ *rance* ; and falling among the ANTINOMIANS,
 “ were told by them that they undid themselves
 “ by looking after *Signs* and *Marks* of Grace,
 “ and so laying their *Comforts* upon some Things
 “ in *themselves* ; whereas they should look only
 “ to CHRIST for Comfort, and not at any Thing
 “ in *themselves at all*. And for *Affurance*, it is
 “ ONLY THE WITNESS OF THE SPIRIT, without
 “ any *Marks* that must give it them ; and to
 “ fetch Comfort from their *own Graces* and *Obe-*
 “ *dience*, was to make it themselves, instead of
 “ CHRIST, or the HOLY GHOST, and was a *legal*
 “ *Way*. No sooner was this Doctrine received,
 “ but the *Receivers* had *Comfort at Will*, and all
 “ was *sealed* up to them presently by the WIT-
 “ NESS OF THE SPIRIT, in their own Conceit.
 “ Whence this came, judge you. Sure I am,
 “ that the *sudden Looseness of their Lives*, answer-
 “ ing their ignorant, loose, ungospel-like Doctrine,
 “ did certify me that the SPIRIT OF COMFORT
 “ was not their COMFORTER ; for he is also a
 “ SPIRIT OF HOLINESS, and comforteth Men by
 “ the Means of a *holy Gospel*, which hath Pre-
 “ cepts, and Threatnings, as well as Promises.”*

The last Thing, is the *Influence* of true Joy ;
 and it operates in various *Effects* upon those who
 are the *Subjects* of it.

One of its *Effects* is, a *Heart* and *Tongue* to
praise GOD. It expresses itself in fervent Adora-
 tions of divine Mercy, in thankful Acknowledge-
 ments to the GOD of all Grace. And this, it

* *His Works*, Vol. 2. Page 869.

must be own'd, is the Operation of the Joy of the present Day : But then, is it not just Matter of Complaint, that *its Praises of GOD* have been too *ostentatious*, too much favouring of a Desire to be *seen of Men* ? Has it been content with silent Admirations of the Loving-Kindness of GOD in JESUS CHRIST ; venting it self in secret Breathings of Love, and Returns of Gratitude to the Father of Mercies ? No, but the *Houses of Worship*, the *Places of Concourse*, are those in which it has generally broke forth, in Acknowledgements to GOD : Nay, han't it been common in some Parts of the Land, and among some Sorts of People, to express their *religious Joy* by *singing through the Streets*, and in *Ferry-Boats* ? And has not this Joy almost universally shewn it self in *Raptures* and *Transports* ? Nay, in *Swoonings*, and *Out-cries*, and *Screamings*, so like to these same Effects under *Terror*, that it han't been known, whether Persons were in Joy or *Sorrow*, but by asking them the Reason of the Commotion their Passions have been in ? Yea, has it not been a usual Thing to shew this Joy by *clapping of Hands*, by *jumping up and down*, by *Congratulations in the Way of Kissing*, by breaking out into *heartly loud Laughter* ? It may seem like a Banter upon this Joy to speak these Things ; but they are the exact Truth of the Case, without a Figure : And known to be so ; and this, not in a single *Instance* or *Place*, but in Multitudes of both ; yea, this has been the Appearance, more or less, in all Parts of the Land, where People have been in great *Light* and *Joy*.

This of *Laughing*, so far as I am acquainted with the History of the Church, is a Method of expressing *religious Joy* peculiar to the present Times :

Times ! Nor can I think from whence it should take Rise, unless from Mr. WHITEFIELD and TENNENT. The *former* of these Gentlemen was sometimes observed to speak of the Affairs of Salvation, with a *Smile in his Countenance*; but 'tis generally known of the *latter*, that he could scarce hear of a Person's being under the slightest Conviction, but he would *laugh*. And if told of any that were in *great spiritual Distress*, he would fall into a *broad Laugh*. This always appear'd shocking to some who were Witnesses of it, as I have often heard them say : But as it was the Gentleman's Practice, he might be imitated by others in this Imperfection, and from them by others still, and so the Humour be propagated 'till it became general. I can't, for myself, give an Account of the Rise of this Practice from any other Cause. But from whatever Cause it sprang, 'tis certainly one of the most incongruous Ways of *expressing religious Joy*. It favours of too much Levity, as it has to do with Matters of infinite and eternal Moment. It discovers the Want of a due Reverence towards the *divine Majesty* ; and seems inconsistent with that *holy Fear* and *Caution*, which must be thought reasonable, where the Salvation of the Soul is the Thing it is conversant about.

Nor is this all, but these *Raptures* and *Extasies* have, in too many Instances, come to *Visions*, and *Trances*, and *Revelations*. There are few Places, where this Joy, in all its Height, has prevailed, but it has ended, in a greater or less Number of Persons, in these Things. I could fill many Pages with the Accounts I have had of the *Trances* Persons have been in, from different Parts of the Country ; but shall confine myself

my self to a *double Instance*, and give it in the Words of a Friend, in his Letter to me. Says he, “ The most remarkable Thing which has happened since Mr. D-----T’s Departure (from NEW-HAVEN) is *Visions* and *Trances*, which have befall sundry Persons in this Place. I will endeavour to give Account of two Women, who fell into a *Trance* together. It was sometime in *November* last. The beginning of it was at a *Conference Meeting*, or *private Fast*, kept by a Number of the *New-Light* Party (as it was said) to pray that the *general Council of Ministers*, who were then sitting at GUILFORD, might be restrained from doing any Thing that should be detrimental to the *Work of GOD*, or (shall I be too uncharitable, if I say) in other Words, to their *Cause*. At this Meeting, two young Women were exceedingly fill’d with Zeal, and their Affections rais’d very high : They were, in some Degree, depriv’d of their bodily Strength ; but yet, were by Turns able to speak, which they did, in Addresses and Exhortations to, and Prayers for, those present, who they supposed were unconverted. Their Minds remained very full of Zeal and Affection that Night, and the next Day. The next Evening, as they were together walking the Street, they were both so overpowered by some Thing or other, that they fell down unable to walk, and so continued, for some Time, lying in the Street like Persons dead or asleep. At length, one recovered herself so far as to be able to go to the next House, which was within a few Rods, and inform’d the People of the Condition of her *Mate*, who thereupon went and brought her into said House ; and thus they

“ they continued in a Sort of Extasie, either lying
 “ as though in a Sleep, or uttering extatic Ex-
 “ pressions of Joy; of the Love of CHRIST, and
 “ of Love to him ; of Concern for the Souls
 “ of Sinners, and the like. Many People resort-
 “ ed to see them, for whom, and especially for
 “ those they suppos’d were out of CHRIST, they
 “ would frequently pray with great Earnestness,
 “ and, to all Appearance, Engagedness of Mind ;
 “ to whom they would also address themselves
 “ in awful Warnings, moving Perswasions, and
 “ pathetic Exhortations, in which they would
 “ use some Expressions, from whence it seem’d
 “ that they suppos’d themselves to have a *special*
 “ *Commission*, or endow’d with some *special Autho-*
 “ *rity* ; such as *CHRIST has sent me, CHRIST has*
 “ *bid me say, and do, so and so.* And indeed many
 “ People, especially those of their Party, seem’d
 “ verily to believe that they were inspir’d, and
 “ did ever pretend to *justify the Separation* from
 “ the Authority of their Word, as though *divine*.
 “ And they not only us’d many unwarrantable
 “ Expressions, but made strange Declarations, *as*
 “ *that they had been to Heaven, had seen the Book*
 “ *of Life, the Names of many Persons of their Ac-*
 “ *quaintance wrote in it ; that they had seen the*
 “ *Seats of the Blessed, and their own Seats empty,*
 “ and the like. Many more Things they said
 “ and did of the like kind, which the Time will
 “ not allow me particularly to relate. In the
 “ Condition described, they remained about a
 “ Week, and then they came to themselves, or
 “ to their former Condition by little and little.”

The *Light* and *Joy* that has operated in the
 above *Extasies*, and *Swoonings*, and *Laughings*, and
 at Length come to *Visions* and *Trances*, has been
 highly

highly spoken of by some ; Nay, it has been thought *prophane* so much as to question its divine Origin : But the most experienced, and celebrated Divines have always had other Sentiments of this Kind of *Illumination*, as well as the *Exultings* proceeding from it. They have carefully cautioned against it, as what ought not to be depended on ; yea, they have esteem'd it a Reproach to have it said, they had a good Opinion of it. Hear the Words of the pious and learned Dr. OWEN. Says he, * “ The Work of the HOLY SPIRIT, in Regeneration, doth not consist in *enthusiastical Raptures, Extasies, Voices*, or any Thing of the like Kind. It may be, some such Things have been, by some deluded Persons, apprehended or pretended to. But the countenancing of any such Imaginations is falsely and injuriously charged on them, who maintain the powerful and *effectual Work* of the HOLY SPIRIT in our Regeneration.” And in the next Page, “ The HOLY SPIRIT, in this Work, doth ordinarily put forth his Power in and by the *Use of Means*. He worketh also on Men suitably unto their Natures, even as the Faculties of their Souls, their Minds, Wills and Affections, are meet to be affected and wrought upon. He doth not come upon them with *involuntary Raptures*, using their Faculties and Powers, as the *evil Spirit* wrests the Bodies of them whom he possesseth : His whole Work therefore is *rationaly* to be accounted for, by and unto them who believe the Scripture, and have received the SPIRIT of Truth, whom the

* *His Discourse concerning the HOLY SPIRIT,*
Page 186.

“ World cannot receive.” It follows a few Lines onwards, “ This great Work therefore, “ neither in *Part*, nor *whole*, consists in *Raptures*, “ *Extasies*, *Visions*, *enthusiastic Inspirations*, but in “ the Effect of the Power of the SPIRIT of GOD “ on the Souls of Men, by and according to his “ Word, both of the Law and the Gospel : “ And those who charge these Things on them “ who have asserted, declared and preached it “ according to the Scriptures, do it probably to “ countenance themselves in their Hatred of “ them, and of the Work itself.” He still adds, “ Where by Reason of *Distemper of Mind*, Disorders of Fancy, or long Continuance of distressing Fears and Sorrows, in and under such preparatory Works of the SPIRIT, which sometimes cut Men to their Hearts in the Sense of their Sin, and sinful lost Condition, any do fall into Apprehensions or Imaginations of any Thing extraordinary in the Ways before-mentioned, if it be not quickly and strictly brought to Rule, and discarded thereby, it may be of great Danger to their Souls, and is never of any solid Use or Advantage. Such Apprehensions for the most Part are either Conceptions of distempered Minds, and discomposed Fancies, or Delusions of Satan transforming himself into an Angel of Light, which the Doctrine of Regeneration ought not to be accountable for.” Very observable also are the Words of our famous SHEPARD to the like Purpose. Says he *, “ There may be in a false Heart, a strange Knowledge of CHRIST without Scriptures, which may ravish a Man’s deluded Heart strangely, which is usually the first Temp-

* *Parable of the ten Virgins*, P. 198.

" tation of the *Virgin Churches*, that are of much
 " Knowledge and little Love, 2 Cor. II. 2, 3, 4.
 " Wherein Satan doth not seek to pull away Men
 " to forsake the *Gospel*, but from the *Simplicity* of
 " the Gospel.----And hence we have heard, that
 " *some have heard Voices ; some have seen the very*
 " *Blood of CHRIST dropping on them, and his*
 " *Wounds in his Side ; some have seen a great Light*
 " *shining in the Chamber ; some wonderfully affect-*
 " *ed with their Dreams ; some in great Distress*
 " *have had inward Witness, thy Sins are forgiven,*
 " *and hence such LIBERTY and JOY that they are*
 " *ready to LEAP UP AND DOWN THE CHAMBER. O*
 " *adulterous Generation ! ---- Wo to them that*
 " *have no other manifested CHRIST, but such an*
 " *one !*" But to go on,

Another *Effect* of true Joy is *Humility*. It abas-
 es a Man in his own Eyes. He is herefrom led
 into a low Apprehension of himself, and his own
 Worthiness. He admires the divine Grace dis-
 play'd towards such a Worm, such a Wretch !
 With holy PAUL, he is ready to say, *By the Grace*
of GOD, I am what I am : And instead of en-
 tertaining a high Conceit of himself in Compare
 with others, he is rather dispos'd to *prefer them*
in Love ; esteeming himself less than the least of
all Saints.

Is this now the Influence of the Joy of these
 Times ? I hope it is so in Respect of some ;
 but of how many may the Reverse be justly said ?
 And of those too, who have been in high Rap-
 tures. Who more vain and proud than many of
 the Converts of the present Day ? Who more
 puffed up with a fond Conceit of their own su-
 perior Attainments ? Why else so forward and
 forth-

forth-puting ? Why so ready to think themselves fit to be *Teachers*, and to thrust themselves into the Places and Offices of others ? And who more apt to despise others, while they trust in themselves that they are righteous ? How else should that be so often the Language of their Practice, if not of their Lips, *Stand off, I am holier than thou ?* These Things are too well known to be called in Question : They are indeed common all over the Land.

That wonderful Man, Mr. BAXTER mentions one Thing as an Argument of the want of due *Humiliation*, which I can't help giving a Place here. “ When you begin, says he,* to be “ leavened with *Pride*, and think highly of your “ selves, and have good Conceits of your own “ *Parts* and *Performances*, and would be noted “ and taken for some Body among the Godly, “ and cannot bear to be overlook'd, or past by ; “ when you think meanly of other Men's *Parts* “ and *Duties* in Comparifon of your's, and think “ yourselves as wife as your *Teachers*, and be- “ gin to hear them as Judges with a *majesterial* “ *Spirit*, and think you could do as well as this “ your selves ; when you are finding Fault with “ that which should nourish you, and in every “ Sermon are most noting the *Defects*, and think “ that this you could have mended ; when you “ *itch* to be *Teachers* yourselves, and think your- “ selves fitter to *preach* than to *learn*, to *rule* than “ be *ruled*, to answer than to ask for Resolution ; “ when you think so well of your selves, that the “ *Church* is not *good*, or *pure* enough for your Com- “ pany, tho' CHRIST disowneth it not, and they “ force you not to sin ; when you grow *cenforious*,

* His *Works*, Vol. 2. 565.

“ and aggravate the *Faults* of others, and *extenuate*
 “ their *Graces*, and can see a *Mote* in another’s
 “ Eye, but will discern none of their *Graces*, if
 “ they be not as *high* as *Mountains*, and none can
 “ pass for *Godly* with you but those of the most
 “ *eminent Magnitude* ; when you are itching af-
 “ ter *Novelties* in Religion, and setting your Wis-
 “ dom against the present or ancient Church, and
 “ affecting *Singularity* because you will be of no
 “ common Way ; when you cannot hear *this*
 “ *Minister*, nor *that Minister*, though the *Ministers*
 “ of *CHRIST*, and you are harping upon that,
 “ *Come out from among them, and be ye seperate*, as
 “ if *CHRIST* had called you to come out of his
 “ Church, when he calleth you to come out of the
 “ Company of *Infidels* : All this cries aloud for
 “ further *Humiliation* ; you have a *Tympany* that
 “ must be *prick’d*, to let out the Wind that puffs
 “ you up. If you be not for *Perdition*, and to be
 “ *forfaken*, and *given over to yourselves*, you must
 “ be fetch’d over again, and humbled with a Wit-
 “ ness. When God hath turned you inside outward,
 “ and shewed you that you are *poor*, and *miserable*,
 “ and *blind*, and *naked*, and that you are *empty*
 “ *Nothings*, who thought so well of yourselves,
 “ he will then make you stoop to those that you
 “ despis’d, and think your selves unworthy the
 “ Communion of those that before you thought
 “ unworthy of yours. He will make you think
 “ you are unworthy to hear those Ministers, that
 “ you turn’d your Back upon : and he will take
 “ down your *Teaching*, *talking vain*, and make you
 “ glad again to be *Learners* : In a Word, he
 “ will make you by *Conversion*, as *little Children*,
 “ or you shall never enter into the *Kingdom* of
 “ *Heaven*.” This I look upon to be so exact a
 Description of these Times ; yea, and of those
 Persons,

Persons, who have made Pretences to the *greatest Light* and *Joy*, and in the most *extraordinary Ways*, that I can't but think the Consciences of all must fall in with it. Upon which let me add the Words of the same Author that immediately follow, as a Warning admirably suited to the Circumstances of this Day, " This *spiritual Pride* is " a most *lamentable Disease*, and the Issue usually " exceeding sad. For with many, 'tis the *Forerunner* of *damnable Apostacy*, and GOD gives " them over to their *own Conceits*, and the Wisdom " which they so esteem, 'till it hath led them to " *Perdition*. And those that are *cured*, are many " of them cured by the saddest Way of any Men " in the World. For its usual with GOD to let " them alone, 'till they have run themselves into " some *abominable Error*, or fallen into some " shameful scandalous Sins, 'till they are made a " *Hissing* and *By-word* among Men, that Shame " and Confusion may bring them to their Wits, " and they may learn to know what it was that " they were proud of, and see that they were but " *silly Worms*."

Another *Effect* of *true Joy* is a *becoming Modesty* and *Caution* in the Affairs of Salvation. If it makes Persons *bold* in their GOD, they are also *jealous* over themselves with a *godly Jealousy* : Their Boldness is tempered with a *holy Fear* that keeps them upon their Guard, and restrains them from being over-positive and confident. They *rejoice in Hope*, but with *Trembling* also ; as being aware of the Treachery of their own Hearts, as well as the subtle Devices of Satan.

And is this *generally* the Character of those who have been in *Joy*, in these Days ? Are they

they not rather too certain of their good Estate, too peremptory in their Assurance ? Have they not allow'd themselves, some of them at least, in speaking too unguardedly upon this Head, being as confident of their Title to Heaven, as tho' they were actually in Possession of it ? I believe, it will not be pretended, but that many have been wrought up, even to an *Extravagance* in the Opinion they have had of their Interest in CHRIST, and the Purchases of his Blood. And is this the Temper of those in whom the Peace of GOD reigns ? It looks more like the Spirit of those who have been remarkable for the Warmth of their Imaginations.

In fine, 'Tis ever the *Influence* of true Joy to make Men *better Christians*, more like to GOD and the LORD JESUS CHRIST, more eminent for their Faith and Holiness ; and in a Word, the *real Substance* and *Power* of Religion : Which does not consist *only* or *mainly* (to use the Words of Mr. BOLTON †) “ in outward Shews, Profes-
 “ sion, Talking ; in holding strict Points, de-
 “ fending precise Opinions, contesting against
 “ the Corruption of the Times ; in the Work
 “ wrought, external Forms of religious Exercises,
 “ set Tasks of Hearing, Reading, Conference,
 “ and the like ; in some solemn outward extra-
 “ ordinary Abstinences, Forbearances, censuring
 “ others, &c. But in Righteousness and Peace,
 “ as well as Joy in the HOLY GHOST ; in Meek-
 “ ness, Tender-heartedness, Love ; in Patience,
 “ Humility, Contentedness ; in Mortification of

† His *general Direction for a comfortable Walking with GOD*, P. 57, 58.

“ Sin, Moderation of Passion, holy Guidance of
 “ the Tongue ; in Works of Mercy, Justice,
 “ and Truth ; in Fidelity, Painfulness in ones
 “ Callings, conscionable conversing with Men ;
 “ in Reverence to Superiors, Love of our Ene-
 “ mies, an open-hearted, real, fruitful Affection-
 “ ateness, and Bounty to GOD’s People ; in
 “ Heavenly-Mindedness, Self-Denial, the Life of
 “ Faith ; in Disesteem of earthly Things, Con-
 “ tempt of the World, resolute Hatred of Sin ;
 “ in approving our Hearts in GOD’s Presence,
 “ a sweet Communion with him, comfortable
 “ Longing for the Coming of the LORD JESUS
 “ CHRIST, &c.”

And is this the *Effect* of the Joy that has been
 so common in these Days ? I cannot suppose, any
 will venture to say, it has *generally* been so. The
 contrary hereto is evident to all who have Eyes
 to see ; and if they don’t see, ’tis because they
 shut their Eyes against the Light. This, in Part,
 has been made to appear already : And ’twill
 be more undeniable, the further we go on in this
 Discourse.

I shall only add, upon the whole, two Passages,
 which are well calculated for the *Instruction* and
Warning of those, who pretend to *high Joy* in
 these Times. The one is from the great Mr.
 HOWE. Says he, * speaking of the Joy of the
 true Christian, “ It is a modest humble Exaltation,
 “ a serious severe Joy ; suitable to his solid, sta-
 “ ble Hope. His Spirit is not puffed up, and

* His Book, *the Blessedness of the righteous.* P.
 444.

“ swollen with Air ; ’tis not big by an Inflation,
 “ or a light and windy Tumor ; but ’tis really
 “ fill’d with effectual Pre-Apprehensions of a
 “ weighty Glory. His Joy exceedingly exerts it
 “ self with a *steady* lively Vigor, equally remo-
 “ ved from *vain Lightness* and Stupidity, from
 “ *Conceitedness*, and Insensibleness of his blessed
 “ State. He forgets not that he is less than the
 “ least of GOD’s Mercies, but disowns not his
 “ Title to the greatest of them. He abases him-
 “ self to the Dust, in the Sense of his own Vile-
 “ ness ; but in the Admiration of divine Grace,
 “ he rises as high as Heaven. In his Humilia-
 “ tion, he affects to equal himself with *Worms*,
 “ in his Joy and Praise with *Angels*. He is never
 “ unwilling to diminish himself, but afraid of
 “ detracting any Thing from the Love of GOD,
 “ or the Issues of that Love.”

The other is from the celebrated Mr. BAXTER.
 “ GOD, says he *, must give us *Joy* itself, as
 “ well as afford us Matter for Joy : But yet
 “ withall it must be remembred, that GOD
 “ doth work upon us as *Men*, and in a *rational*
 “ Way doth raise our Comforts. He enableth
 “ and exciteth us to mind and study these hea-
 “ venly delightful Objects, and from thence to
 “ gather our own Comforts, as the *Bee* doth ga-
 “ ther her Honey from the Flowers. Therefore
 “ he that is most skilful and painful in this ga-
 “ thering Art, is usually the fullest of this spiri-
 “ tual Sweetness. Where is the Man that can
 “ tell me from Experience, that he hath *solid*
 “ and usual Joy in any other Way but this, and
 “ that GOD worketh it *immediately* on his Affec-

* *His Works*, Vol. 3. P. 246.

" tions without the Means of his Understanding
 " and Considering ? It is by Believing, that we
 " are fill'd with Joy and Peace, (Rom. 15. 13.)
 " and no longer than we continue our believing.
 " It is in Hope that the Saints rejoice ; yea, in
 " Hope of the Glory of GOD, (Rom. 5. 2.)
 " and no longer than they continue hoping.
 " And here, let me warn you of a dangerous
 " Snare, an Opinion which will rob you of all
 " your Comfort. Some think, if they should thus
 " fetch in their Comfort by *believing* and *hoping*,
 " and work it out of Scripture Promises, and ex-
 " tract it by their own thinking and studying, that
 " then it would be a Comfort only of their own
 " hammering out, (as they say) and not the *genuine*
 " *Joy* of the HOLY GHOST. A desperate Mistake,
 " raised upon a Ground that would overthrow almost
 " all Duty, as well as this, which is their setting the
 " *Workings* of GOD'S SPIRIT, and their *own Spirits*,
 " in Opposition, when their *Spirits* must stand in
 " Subordination to GOD'S. They are *conjunct*
 " Causes, co-operating to the Producing of one
 " and the same Effect. GOD'S SPIRIT worketh
 " our Comforts by setting our own Spirits awork
 " upon the Promises, and raising our Thoughts
 " to the Place of our Comforts. ----- GOD useth
 " not to call in our Joys while we are idle, or
 " taken up with other Things. It is true, he
 " sometimes doth it suddenly, but yet usually in
 " the foresaid Order ; leading it into our Hearts
 " by our Judgment and Thoughts. ---- GOD feed-
 " eth not his Saints as the Birds do their Young,
 " bringing it to them, and putting it into their
 " Mouths, while they be still in the Nest, and
 " only gape to receive it. But as he giveth to
 " Man the Fruits of the Earth, the Increase of
 " the Land in Corn and Wine, while we plow,
 " and

“ and sow, and weed, and water, and dung, and
 “ drefs, and then with Patience expect his Blef-
 “ sing : So doth he give the Joys of the Soul.
 “ Yet I deny not, that if any ſhould ſo think to
 “ work out his own Comforts by *Meditation*, as
 “ to attempt the Work in his own Strength, and
 “ not do all in Subordination to GOD, nor per-
 “ ceive a Neceſſity of the SPIRIT’S Aſſiſtance,
 “ the Work would prove to be like the Work-
 “ man, and the Comfort he would gather would
 “ be like both ; even meer Vanity : Even as
 “ the Husbandman’s Labour, without the Sun,
 “ and Rain, and Bleſſing of GOD.”

The next Thing that is amiſs, and very much
 ſo, in theſe Times, is that *Spirit of raſh, cenſorious*
 and *uncharitable Judging*, which has been ſo pre-
 valent in the Land. This appear’d, firſt of all,
 in Mr. W----D, who ſeldom preach’d, but he had
 ſomething or other, in his Sermon, againſt *uncon-*
verted Miniſters : And what he delivered ; eſpe-
 cially, at ſome certain Times, had an evident
 Tendency to fill the Minds of People with *evil*
Surmiſings againſt the *Miniſters*, as tho’ they were,
 for the moſt Part, *carnal, unregenerate Wretches*.
 He often ſpoke of them, in the Lump, as *Phari-*
ſees, Enemies of CHRIST JESUS, and the *worſt*
Enemies he had : And in Truth, the *Spirit* of his
 Preaching, upon this Head, was unhappily calcula-
 ted to leaven the Minds of People with Prejudices
 againſt the *ſtanding Miniſters* ; alienating their
 Hearts from them, and by this Means, in the
 moſt effectual Manner, obſtructing their Uſeful-
 neſs. And as though he had not done enough,
 in *Preaching*, to beget in People an ill Opinion of
 the *Miniſters*, he expreſſes his *Fear*, in his *Journal* †

of NEW-ENGLAND, lest “*many, nay, the most that preach do not experimentally know CHRIST.*” This Reflection he immediately levels against the *Ministers, in this Land* : And its the more rash and uncharitable, as he past through the Country in *Post-Haste*, having neither Opportunity nor Advantage, to know the real Character of one tenth Part of the Ministers, he thus freely condemns. I don’t think this *Gentleman* had it in his *Intention*, by his thus *preaching and writing*, to do an Injury to the Interest of Religion in these Churches ; but if this had really been his Design, what more effectual Method could he have taken, than to represent the *Body of the Clergy as out of CHRIST. i. e. carnal and unconverted ?* And if so, as unfit, according to his other Doctrine, to be the Instruments of converting *spiritually* dead Souls, as a *naturally* dead Man is to beget living Children. What is the Tendency of such a Conduct at this, but to set People against their Ministers as not fit to preach to them, and in this Way, to sow among them the Seeds of Contention and Separation ?

I freely confess, had the Ministers of NEW-ENGLAND lost their Character as *Men of Religion*, by a *Deportment* of themselves contradictory to the Gospel, I should have found no Fault with any Representations of them as *bad Men* ; nay, *dangerous Enemies* to the *Kingdom of CHRIST* : For I am clearly of the Mind, that a *visibly wicked Minister* is the greatest *Scandal to Religion*, and *Plague* to the *Church of GOD* : Nor is it a Hurt, but a real Service to the *Cause of CHRIST*, to expose the Characters of such, and lessen their Power to do Mischief. But the Case is evidently different, where the *Profession of Ministers*, and
their

their *Character*, so far as appears, agree with one another : 'Tis now an *Abuse* of *them*, and an Injury to the *Church* of GOD, to insinuate *Suspicions* against them ; much more, plainly to speak Evil of them. And may it not be said of the *Body* of the *Ministers*, in NEW-ENGLAND, that they are a Set of Men, as *sound in the Faith*, and of as *good a Life*, as any Part of the Christian World are favoured with ? Hear the Opinion of that eminent Man of GOD, Dr. COTTON MATHER upon this Head. Says he,* in Answer to a Slander of GEORGE KEITH's, upon the *Ministers* of NEW-ENGLAND, " There is not that Spot
 " of Ground upon the Face of GOD's Earth,
 " which can proportionably match NEW-ENGLAND
 " for *Ministers*, that not only have, and use all
 " true *Piety*, but are also most *exemplary* for it.
 " No Man becomes a Minister in our Churches,
 " 'till he first be a *Communicant* ; and no Man
 " becomes a *Communicant*, until he hath been se-
 " verely examin'd about his *Regeneration*, as well
 " as his *Conversation*. If any *Minister* do misbe-
 " have himself, he soon hears of it, and becomes
 " either a *Penitent*, or a *deposed Man*. Let this
 " wicked SHIMEI find so much as *one ungodly Man*,
 " allow'd as a *Minister*, in any one of our Church-
 " es !---- Neighbours, you are blest with *Mini-*
 " *sters* that excel in *Piety* ; and you are very
 " unjust, if you do not support and honour them.
 " -----You have Reason to be thankful for such
 " holy, humble, able, painful and prayerful *Mi-*
 " *nisters*, as GOD has generally blest *these Churches*
 " with : And I exhort you, as you would

* See his Book entituled, *Quakerism display'd*, P.
 92. 93, 96.

“ approve

“ approve your selves worthy to wear the Name
 “ that was begun at ANTIOCH, that you do not
 “ forget that Command of our LORD, Heb. 13. 17.
 “ *Obey them that have the Rule over you, and submit*
 “ *yourselves ; for they watch for your Souls.*”

There are yet other *Instances* of *uncharitable Judging* in this Gentleman. The same Spirit appears in his *Journals*, which are gone forth into all Parts of the Land ; but especially, in his *Letters*, representing Arch Bp. TILLOTSON, as having no more *true Christianity* than MAHOMET. It would be going too much out of my Way, or I could easily show, wherein he has greatly abused the *A. Bp* ; more especially, in some Things he has given the World from Dr. EDWARDS, without carefully reading (as I charitably hope) the Passages quoted, as they lie in the *A. Bp's Writings*. But supposing the *A. Bp.* did not in all Things think exactly with Mr. WHITEFIELD, must he at once be as bad as a TURK ? As ignorant of the Fundamentals of Religion ? As much without GOD and CHRIST, and beyond *Hope* ? Will Mr. WHITEFIELD so far assume to himself the *Prerogative* of the SON of GOD, as to determine, that the Things contained in the *A. Bp's Writings* are *absolutely* inconsistent with an upright *Heart*, a *sincere Desire* to know and do the *Will* of GOD ? And that 'tis impossible, the *all-merciful GOD*, should, according to the Tenor of the Gospel, admit him to Favour ? It appears to me *shocking Boldness*, in any meer Man, thus to place himself, as it were, in the Throne of CHRIST, and denounce the *Anathemas* of GOD against his Fellow-Christians : Nor can I conceive how this should be, where there is, in Exercise, a just
 Sense.

Sense of a Man's own utter Insufficiency to sit in Judgment upon the State of others.

The only Thing I can say in Excuse for Mr. WHITEFIELD is, that he was *young in Years*, and *Christian Experience*, as well as of *raw Acquaintance with Divinity*, when he wrote these *Letters* : And as it has been common for Persons, in these Circumstances, to speak and write with Rashness and Indiscretion, and so as to do Mischief to the Interest they would serve ; so when they have come to riper Years and Judgment, and a better Knowledge of the Difficulties in many Points of Divinity, they have often seen their Error, and repented of their Conduct : And to this, I believe, this Gentleman will be brought, as he has been in some other Instances, if he ever thinks upon the Matter as he ought.

Let me add here, as a further Representation of that *monstrous Spirit of censorious Judging* that has been let loose upon the World, a few of the Words of Mr. SEWARD ; which I the rather chuse to insert, because they are the Words of one of the *dearest* and most *intimate Friends* Mr. WHITEFIELD had, and relate to the Case of the *A.Bp.* Says he in his *Journal* †, “ I wrote several Letters.----I told him, some few of the
 “ Clergy admitted our Brother into their Pulpits,
 “ but that most of them were violent Opposers,
 “ especially since our Brother has so openly condemned *A.Bp.* TILLOTSON ; that, blessed be

† See the *Boston-Evening-Post*, Numb. 280. where these Passages are extracted from Mr. SEWARD's *Journal*.

“ GOD, that DECEIVER was at last discovered,
 “ and our Age must have been grossly wicked,
 “ or *his Works* could never have passed thus long
 “ for *current Gospel* ; but that I trusted in the
 “ LORD JESUS, he was about to deliver his Church
 “ from such BLIND GUIDES.”

A little onwards, “ concerning A.Bp. TILLOT-
 “ son I observed, that our Brother had wrote a
 “ second Letter against him, which I believed
 “ would surprise most People to see such *base*
 “ *Coin* should pass for *Current* for so many Years ;
 “ but that, blessed be GOD, the TRAITOUR was
 “ discovered. JUDAS sold his LORD for *thirty Pie-*
 “ *ces of Silver*, the *A.Bp* got a better Price, per-
 “ haps, THIRTY BAGS OF GOLD, or more : *That's*
 “ *all the Difference* ; for the *A.Bp* was actually
 “ bred in the Schools of the Prophets, was join'd
 “ with many (as I believe) faithful Ministers in
 “ the *Morning Lecture* at Cripplegate ;--- But the
 “ *Love of Money is the Root of all Evil*, and he
 “ CHOSE HIS GOOD THINGS HERE, a TEMPORAL ra-
 “ ther than an ETERNAL CROWN.” And yet again,
 “ Inclos'd I sent him our Brother's Letters against
 “ that PLAUSIBLE DECEIVER A. Bp. TILLOTSON,
 “ whose *Books have so long bewitched the World*.---
 “ Blessed be GOD, the IMPOSTOR is discovered ;
 “ nevertheless our Brother expects for this to
 “ suffer many Things, and be set at Nought by
 “ the Rabbies of our Church, and perhaps at last
 “ be killed by them.”

I can scarce conceive wherein *rash judging* can
 be carried to a greater Height than in these Pas-
 sages. The *Gentleman* is not content with con-
 demning the *Doctrines* the *A.Bp.* preached, but
 must judge his State, condemn his Person ; which

is the more surprizing, because he was now *dead*, and actually gone to be judged by him, who has said, *Why dost thou judge thy Brother ? Or why dost thou set at Nought thy Brother ? For we shall all stand before the Judgment Seat of CHRIST.*

I believe it will not be denied, by the more sober Men among us, but that those venerable Divines, the late Dr. INCREASE MATHER, and the present Dr. BENJAMIN COLMAN, might know as much of the Nature of *real Christianity*, and be as able to make a *true Judgment* of the *Preachers* of it, as either Mr. WHITEFIELD, or SEWARD : I shall therefore subjoin here the Sentiments of these *Gentlemen* concerning A.Bp TILLOTSON ; which may serve, so far as *human Judgment* is of Weight in the Case, to wipe off the Reproach that has been injuriously cast upon him.

The first of these *Gentlemen* expresses himself in these Words †, “ That EMINENT Person, Dr. “ TILLOTSON (the late A.Bp of CANTERBURY) did, “ not above four Years ago, sometimes express “ to me his Resentments of the Injury, which “ had been done to the *first Planters* of NEW- “ ENGLAND, and his great Dislike of A.Bp LAUD’s “ Spirit towards them : And to MY KNOWLEDGE “ there are *Bishops* at this Day (Anno 1695) “ of the same CHRISTIAN TEMPER and Moderati- “ on with THAT GREAT AND GOOD MAN LATELY “ DEAD.---- Had the *Sees* in ENGLAND, fourscore “ Years ago, been fill’d with SUCH *A.Bps* and “ *Bishops* as those which KING WILLIAM has pre-

† See his *Preface to his Son’s Book, Johannes in Eremo.*

“ferred to *Episcopal Dignity*, there had never been
 “a NEW-ENGLAND.”

The other speaks in that Language,* “We
 “have seen the most venerable Men in the
 “*Church of ENGLAND* for Learning, Piety, La-
 “bours, Usefulness, Prudence, Meekness and Hu-
 “mility, insulted and outrag’d while they lived,
 “pelted to their Graves, and their Names per-
 “secuted after their Decease, for their Spirit of
 “Moderation, and faithful Services to the Church.
 “So were A.Bp. TILLOTSON and Bp. BURNET,
 “Men of whom the Age was not worthy ; of
 “CONSPICUOUS SANCTITY, abundant in Labours,
 “steady in their Conduct, of UNSPOTTED INTE-
 “GRITY, of an APOSTOLICAL SPIRIT, and ready, I
 “believe, to have *died* either for their *Country*,
 “or for CHRIST: Yet these GREAT AND GOOD MEN
 “have been loaded with Obloquy : but their
 “Names must needs live in the History of the
 “Church, if TRUTH do not perish from the
 “Earth.” To go on,

Sometime after Mr. WHITEFIELD’s Departure
 from us, we had the Discovery of the like *uncha-
 ritable Spirit* in Mr. GILBERT TENNENT. His
 Preaching in this Town was *cenforious* beyond what
 can be easily imagined. Says the *Author* of the
Letter, in the *BOSTON-Evening-Post*, Numb. 365,
 “I have several Times heard Mr. TENNENT de-
 “clare, that the greatest Part, by far, of the
 “Ministers in this Land, were carnal unconver-
 “ted Men, and that they held damnable *Armi-
 nian* Principles ; and have heard him pray,

* Vid. *Preface* to Mr. COOPER’s *Ordination Sermon*.

“ that the LORD would either *convert them*, or
 “ *turn them out of his Vineyard.*” I have my self
 been several Times present, when he exprest him-
 self much to the same Purpose : Nay, I have
 often heard him publicly declare, that those who
 were the *Opposers* of the *Work* he was carrying
 on, were the *Enemies* of GOD, and would have
 oppos’d the *Apostles** ; nay, CHRIST JESUS himself,
 and stood it out against *all the Miracles* they wro’t,
 had they lived when they were on Earth : Yea,
 I have sometimes heard him openly say ; and
 this, without any cautionary Limitations, that they
 were *Blasphemers* of the HOLY GHOST, and in Dan-
 ger of committing, if they had not already com-
 mitted, that Sin, concerning which our SAVIOUR
 has said, it shall never be forgiven to Men, nei-
 ther in this World, nor in the World to come.
 But the Spirit in which this *Gentleman* preach’d,
 particularly when he got upon *Ministers*, can’t be
 better conceived of than by reading his *printed*
Sermon, entitled, *The Danger of an unconverted Mi-*
nistry ; than which I never saw a Piece more
 filled with *Censoriousness*, or unhappily fitted to pro-
 mote *Discord* and *Schism*. ’Tis, in the general, a
 continued Strain of *bitter Reflections* on the *stand-*
ing Ministry of the Land. This is plainly insinu-
 ated in the *Text* placed on the *Title-Page* ; viz.
 Jer. 5. 30, 31. *A wonderful and horrible Thing is*
committed in the Land ; the Prophets prophesy falsely,
and the Priests bear Rule by their Means, and my
People love to have it so : And what will they do
in the End thereof ? But the Thing it self is di-
 rectly exprest in the strongest Language, in the
Improvement of the Subject ; the first Head where-
 of is, “ If it be so, that the Case of those, who
 “ have no other, or no better than *Pharisee-Teach-*
 “ *ers*, is to be pitied, then what a Scrole and
 “ Scene

“ Scene of Mourning and Lamentation, and Wo,
 “ is open’d ! because of the *Swarms of Locusts*,
 “ the *Crowds of Pharisees*, that have, as *covetously*,
 “ as cruelly, crept into the *Ministry*, in this adul-
 “ terous Generation ! Who as nearly resemble
 “ the Character given of the *old Pharisees*, in the
 “ doctrinal Part of this Discourse, as one Crow’s
 “ Egg does another. It is true, some of the *mo-*
 “ *dern Pharisees* have learned to *prate* a little more
 “ *orthodoxy* about the *New-Birth*, than their Pre-
 “ decessor *Nicodemus*, who are, in the mean Time,
 “ as great Strangers to the feeling Experience of
 “ it as he. They are *blind* who see not this to
 “ be the Case of the *Body of the Clergy of this*
 “ *Generation*. And O ! that our Heads were
 “ Waters, and our Eyes a Fountain of Tears,
 “ that we could Day and Night lament, with the
 “ utmost Bitterness, the doleful Case of the poor
 “ Church of GOD upon this Account.” ---- But
 this Gentleman, I would hope, is now become more
 charitable. His *Letters*, in the *publick Prints*, cer-
 tainly avow such *Principles* as are a *virtual Retrac-*
tation of a great Part of *this Sermon* ; though I
 could wish he had mentioned the *Sermon* by Name,
 and own’d his *over-Zeal* when he wrote it. This
 he has done to a *private Friend* in this Town ;
 and if he had done it to the *World*, I am sure,
 he would hereby have honoured himself, and
 might have given Check to those uncomfortable
Heats and Animosities, which this *Sermon* has had
 some Influence in fomenting, in one Place and
 another.

After Mr. TENNENT, there arose a considerable
 Number of other *Itinerants*, who went forth in
 the *Spirit of Bitterness*, sowing the Seeds of *Dis-*
cord and *Uncharitableness* all over the Land. The

Writer of the *Letter* in the *Boston-Evening-Post*, Numb. 365, observes of them, “ that the *Engine* “ which they artfully manage is that of *Detraction* : Accordingly, in every Place where they “ come, in the Course of their *Perigrination*, their “ grand Business is to perswade the People, that “ their Ministers are *unconverted*, to alienate their “ Affections from them, and thereby utterly to “ destroy their Usefulness among their Hearers. “ From which Practice it is very just to infer, “ that there is a Design carrying on to *subvert* “ and *eject* the *standing settled Ministers*.” He goes on in the next Paragraph, “ The *Ministers* “ of *this Land*, I have often said, and continue “ still of the same Opinion, are a Set of Gentle- “ men, as *sound in Principle*, and *exemplary in their* “ *Conversation*, as any of the like Number, in the “ Christian World : And I confess, it has some- “ times rais’d in me the highest Indignation, “ to hear them revil’d in so publick and outragi- “ ous a Manner, even in the Presence of some “ of the most grave and eminent *Divines* among “ us.” He still adds, “ It has been no small “ Surprise to me, when I have sometimes seen “ in these Assemblies, a Number of grave and “ serious Men, Members of our Churches, who “ could hear these *unjust* and *hard Speeches* belch- “ ed out against their *own proper Pastors*, not only “ with *Patience*, but with *Pleasure*. At the same “ Time, if you were to ask these Men, they “ would tell you that they *highly esteem and value* “ *their own Ministers* : But can this be possibly “ true ? Will any one believe them, while they “ not only *carefs*, and *adore* the *Itinerants*, but “ continually *pamper their Bodies*, *clothe their Backs*, “ and *fill their Pockets*.”

I have my self been Part of a *crowded Assembly*, when one of these *Itinerants* has mention'd the present *Bp* of LONDON by Name, and uttered it with a Voice like *Thunder*, "That if the People of his *Diocefs* should come up to all that he prescribes in his *pastoral Letters* to them, and be the *very Persons* he would have them, they would notwithstanding as certainly be *damn'd* as the *Bible* he then had in his Hand was the *Word of the eternal GOD*." At the same Time, I heard him pray for the *Ministers* of BOSTON, some of whom he as freely intimated in his *Prayer* to be in an *unconverted State*, as if he had been their *authorised Judge*. And in a *Letter* to me, giving an Account of the Conduct of this same *Gentleman*, the worthy *Writer* mentions some Things, he was an *Ear-Witness* to, which exprest the *grossest Uncharitableness*, not only towards the *Colleges* in general, but the *Governours* of them in particular : And, at the same Time, he heard him publickly say of A.Bp TILLOTSON, "That when he wrote his *printed Sermons*, GOD knew he had not a " *Spark of saving Grace* : And if he was not *converted afterwards*, he was *now weltering under the scalding Drops of GOD's Wrath in Hell*, there to " *remain a Monument of his Vengeance throughout Eternity*."

But the most remarkable Instance, in this Kind, is the Rev. Mr. JAMES DAVENPORT of SOUTHOLD. "He travelled, says the *Letter* to the BOSTON-
" *Post-Boy*, Number 391, from STONINGTON to
" NEW-HAVEN, about 80 Miles, and condemn'd
" almost all the *Ministers* ; particularly, that
" *shining Example of Piety*, and *Pillar of our Churches*, the aged and venerable Mr. ADAMS, and
" commanded his People to withdraw from him :

“ And accordingly a Number of the *Communi-*
 “ *cants* withdrew from him, as being a *carnal, old*
 “ *Pharisee.*” This was objected to him by the
Ministers in BOSTON, when he came to this Town,
 some Months ago, as sent by GOD, to preach
 here. He own’d the *Fact* ; as also, that he had
 had but a few Minutes Conversation with Mr.
 ADAMS before he *publickly* exprest his Fears of his
 being an *unconverted* Man ; and that the Ground
 of his Judgment of him as *unconverted* was, “ his
 “ not finding that he had had Experience of a
 “ *Hatred of GOD*, and of *extraordinary Comforts and*
 “ *Joys.* When that had been observed to him,
 by one of the *Ministers*, which tended much to
 the Honour of Mr. ADAMS ; another took Oc-
 casion to ask him, whether he had felt no Unea-
 siness in his Mind, when he reflected on the un-
 happy Effects of his condemning Mr. ADAMS, and
 advising the People to separate from him, in the
Contention and Division it had brought forward in
 NEW-LONDON : His Reply was, “ That he had of-
 ten thought of the Matter with Thankfulness to
 GOD, who had made him faithful,” and gave
 Glory to GOD for this his *notorious Uncharitable-*
ness, in the Face of all the *Ministers*.

I have now by me Accounts of the *strange*
Spirit of rash and uncharitable Judging, this *Gentle-*
man has discovered in many Places where he has
 been. Some of them I shall think fit to insert
 here.

The first is dated, SAY-BROOK, August 25. 1741.
 And is in the following Words, “ On this Day,
 “ the Rev. Mr. JAMES DAVENPORT of SOUTHOLD,
 “ came to the Chamber of WILLIAM HART of SAY-
 “ BROOK, *Pastor* of the *first Church* there, and
 “ ask’d

“ ask’d him, whether he was willing that he, the
 “ said DAVENPORT, should preach in his *Pulpit* that
 “ Day : Upon which said HART told him, that
 “ there were some Things in his Conduct, which
 “ he desir’d to inquire and receive Satisfaction
 “ about, first of all ; to which said DAVENPORT
 “ consenting, it was inquir’d of him, among o-
 “ ther Things, whether he had not openly char-
 “ ged fundry of his *Fathers* and *Brethren* in the
 “ *Ministry*, as being *unconverted* and *blind Guides* ?
 “ To which he answered, that he had ; and
 “ did freely do it, when he judg’d so of any.
 “ It was then further inquired of him, upon
 “ what Grounds he did so, and what Evidence he
 “ gave the Publick of the Truth of his Cen-
 “ sures ? To which he answered, that he did
 “ this with a View to the Purification of the
 “ Church, to the Discovery of those that are *un-
 “ converted*, that they may be avoided, &c. It
 “ was further inquired of him, whether he did
 “ freely and openly declare to *People*, whose *Mi-
 “ nisters* he did judge to be *unconverted*, that they
 “ ought not to attend upon their *Ministry*, but
 “ advis’d them to go to *other Churches*, where
 “ *Ministers* were *converted*, to attend *Worship* ; or
 “ if they could not, then to set up *private sepa-
 “ rate Meetings*, to carry on the Worship of God
 “ among themselves ? To which he answered,
 “ that he did freely do so, and would have Men
 “ go *ten or twenty Miles* to hear a *converted Mi-
 “ nister*, or even *set up private Meetings* among
 “ themselves, rather than attend Worship un-
 “ der their own Ministers, being *unconverted* ;
 “ and that *Parish-Bounds* are *nothing* ; and that
 “ himself would go *ten Miles* on Foot to hear a
 “ *private Brother*, rather than an *unconverted Mini-
 “ ster*. Upon this, being told the Liberty of the
 Pulpit

“ Pulpit could not be granted him, unless he
 “ would first retract these Things, declare his
 “ Repentance of them, engaging to conduct re-
 “ gularly for the Time to come ; he reply’d,
 “ that he could not do this without pleasing Men
 “ rather than GOD : And then, rising to depart, he
 “ address’d himself to his Attendants, saying, *Come,*
 “ *let us go forth without the Camp, after the LORD*
 “ *Jesus, bearing his Reproach ;* and smiling said,
 “ O this is pleasant to suffer Reproach for the
 “ BLESSED JESUS ! SWEET JESUS !” To the Truth
 “ of all which, we whose Names are under-
 written, do testify ; having been Eye and Ear-
 Witnesses to the above Conference.

SAMUEL LYNDE,
 WM. WORTHINGTON,
 ABRAHAM NOT,
 GEORGE BECKWITH,
 WILLIAM HART, and others.

Another Account from the same Place, bearing
 Date August 26. 1741. runs thus, “ This Day,
 “ about half an Hour after eleven, the Reverend
 “ Messieurs WILLIAM WORTHINGTON, ABRAHAM
 “ NOT, GEORGE BECKWITH, and WILLIAM HART,
 “ went to the Rev. Mr. DAVENPORT’s Lodgings
 “ in Town, with Design to discourse further with
 “ him, upon those Things in his public Conduct,
 “ which had been objected to him the Day be-
 “ fore at Mr. HART’s Chamber : Upon their
 “ coming in, Mr. DAVENPORT, who was above
 “ Stairs, sent Word he would come down, which
 “ he presently did ; and after sitting a few Mo-
 “ ments prevented them by beginning a Dis-
 “ course, which he directed to them, but with-
 “ out mentioning either of their Names : In
 this

“ this Discourse he spake of them, and to them,
 “ as *unconverted* Ministers, and very freely repre-
 “ sented them as *Wolves in Sheep's Cloathing, blind*
 “ *Guides, Enemies to GOD and his Cause in the*
 “ *World, and Persecutors of CHRIST in the Person*
 “ *of himself his Servant* ; and compar'd them to
 “ *GOLIAH, who prophanely defied the Armies of the*
 “ *living GOD* ; said, he wish'd their *Conversion*,
 “ should *rejoice* in it, and wish'd to GOD he
 “ would strike them through immediately, and
 “ convert them, and a great Deal more of the
 “ like Kind. During this Discourse, one of the
 “ above-mentioned Ministers attempted twice to
 “ speak, in order to turn the Discourse to what
 “ they came for, but Mr. DAVENPORT would not
 “ be interrupted, but went on without regarding
 “ them, and address'd himself to his Brethren pre-
 “ sent ; exhorting them to pray for the *uncon-*
 “ *verted* Ministers then present, and suddenly
 “ took his Chair, and prayed over them a Prayer
 “ of some Length, agreeable to his preceeding
 “ censorious and vilifying Discourse, both as to
 “ *Matter, and Manner, and Spirit.* Sometimes
 “ he prayed *for* them, and sometimes *against*
 “ them. When this was over, Mr. HART told
 “ him, that he and the other Ministers were
 “ come down to wait upon him, with a View to
 “ discourse freely with him upon those Things
 “ in his Conduct, which had been objected to
 “ him the preceeding Day ; and desir'd to enter
 “ into Conference with him about them, that he
 “ might justify them if he could ; but he declin'd
 “ it, saying, there was no Time for it before *Meet-*
 “ *ing.* He being then ask'd, whether he would
 “ give them Opportunity for a free Conference,
 “ at some other Time, before his Departure from
 “ the Town, he answered that he would consider
 “ of

“ of it, and that, if it appear’d most for the Glory
 “ of GOD he would ; but if it should appear
 “ more for GOD’s Glory for him to spend the
 “ Time that might be employed in discoursing
 “ on these Matters, in *praying* for him the said
 “ HART, that he might be converted, then he
 “ would spend it so. After some other Things
 “ had past not worth mentioning, he left the
 “ Room, and return’d to his Chamber without
 “ taking Leave.” To the Truth of the above
 Narrative, we, whose Names are subscribed, do
 testify, having been Eye and Ear-Witnesses to
 what past at that Time.

WM. WORTHINGTON,
 WM. HART,
 SAMUEL CLARK.

The Account from another Part of the Country, as I have it in a Letter to me, is thus, “ Of
 “ all (i. e. the Itinerants) that have been here,
 “ Mr. DAVENPORT hath been the most *irregular*
 “ and *disorderly* in his Conduct. When he came
 “ first to Town, he called at my Lodgings, and
 “ let me know that some of the People had de-
 “ sir’d him to preach that Evening, and asked
 “ my Consent to his Preaching in the *Meeting-*
 “ *House* : I reply’d, that before I resolv’d him,
 “ I must desire of him Satisfaction in two Points ;
 “ viz. by what *divine Warrant* he left his *own*
 “ *People*, and travelled through the Country, ac-
 “ ting the *Super-Intendant* over the Churches ?
 “ And how he justified his *cenforiously judging* Men,
 “ and especially *Ministers*, as he had done ? To
 “ which Queries, he gave me no satisfactory An-
 “ swers ; and thereupon was denied the Liber-
 “ ty of the *House*. He then proceeded to inquire
 “ into

“ into my *spiritual* State ; but an Account there-
 “ of was refus’d him, until he shewed his right
 “ to demand it : And thereupon he expressed
 “ his Fears that I was a *Stranger to CHRIST* ; and
 “ said, that my refusing to give *him an Account*
 “ was a *dark Sign* thereof. After this, he soon
 “ departed the House : And having mounted
 “ his Horse, with his Company at the Door, they
 “ set a Tune, and rode *singing* through the Town,
 “ all the Way to his Lodgings, which was near
 “ a Mile. He preached at the Place where he
 “ lodged that *Evening*, and the *next Forenoon* ;
 “ and the following *Evening*, in his *public* Exer-
 “ cises, he declar’d the Minister of the Place *un-*
 “ *converted*, and prayed for him, sundry Times,
 “ that he might be either *converted* or *confounded*.
 “ He warn’d the People to withdraw from my
 “ *Ministry* ; declaring, that to attend it would
 “ be as dangerous to their *Souls*, as *Bowls of Poi-*
 “ *son to their Bodies.*”

The like Spirit he discovered at NEW-HAVEN.
 Says the *Letter* in the *BOSTON-Post-Poy*, † “ Mr.
 “ DAVENPORT, in almost every Prayer, vents him-
 “ self against the Minister of the Place, and of-
 “ ten declares him to be an *unconverted Man* ;
 “ says, that *Thousands are now cursing him in Hell*
 “ *for being the Instrument of their Damnation*. He
 “ charges all to pray for his Destruction and
 “ Confusion : He frequently calls him, a *Hy-*
 “ *pocrite*, a *Wolf in Sheep’s Cloathing*, and a *Devil*
 “ *incarnate* : And uses such vile and opprobri-
 “ ous Language, as that, had it been done by any
 “ other Man, he would have been immediately

 † Numb. 391.

“ sent to the Work-House. I think that few or none
 “ of his greatest Admirers undertake peremptorily
 “ to justify these Things; but they have conceiv-
 “ ed such an extraordinary Opinion of his *Ho-*
 “ *linefs* and *Success*, as that they seem to suppose
 “ that he has some *extraordinary Assistance*, or *Com-*
 “ *mission* to do that which may'nt be done by
 “ any other Man.”

Agreeable hereto is the Account in the same
 Paper. Numb. 392. “ NEW-HAVEN, *Sept.* 21.
 “ 1741. Sundry of the Brethren of the Church
 “ in NEW-HAVEN, being offended at Mr. DAVEN-
 “ PORT's publickly condemning their *Pastor*, the
 “ Rev. Mr. NOYES, as an *unconverted* Man; call-
 “ ing him a *Wolf in Sheep's Cloathing*, with many
 “ other the like opprobrious Expressions, being
 “ met together at the House of the Rev. Mr.
 “ NOYES, desir'd Mr. DAVENPORT to give the
 “ Reasons, why he has thus reproach'd and scan-
 “ dalis'd their *Pastor* : Which he did as follows,
 “ viz,

“ 1. That a Woman told him, that she came
 “ to Mr. NOYES's under *Conviction*, and said that
 “ she was the greatest Sinner in the World ;
 “ and that Mr. NOYES endeavoured to abate
 “ her Convictions : To which Mr. NOYES re-
 “ plied,

“ That he did not remember the Instance ;
 “ but supposed it might be thus, viz. That he
 “ might tell her, that she was a very great Sin-
 “ ner, and that she ought to be sensible of it, and
 “ more sensible of her *own* Sins than of any *other*
 “ Person's in the World; but that he did not sup-
 “ pose she was really the greatest Sinner in the
 World.

“ World. Upon this, Mr. DAVENPORT declar’d,
 “ that Mr. NOYES’s saying so, was an Evidence to
 “ him that he was an *unconverted* Man ; and
 “ afterward, in explaining himself upon the Word
 “ *Evidence* said, that it gave him Reason to be-
 “ lieve it was so.

2. Another Reason was, because Mr. NOYES
 “ assumed an Honour to himself, in the Ministry,
 “ which did not belong to him, because a Wo-
 “ man told him that, some Years ago, she came
 “ to Mr. NOYES, and brought a *Relation* where-
 “ in she mentioned the Names of several Mini-
 “ sters, whom she supposed had been instrumen-
 “ of her *Conversion*, and Mr. NOYES ask’d her
 “ if he had not also done something towards her
 “ Conversion, and ask’d her why his Name was
 “ not mentioned : Mr. DAVENPORT also added,
 “ that several other Persons had told him, that
 “ Mr. NOYES disliked their *Relations* because there
 “ were so many Names in them besides his. To
 “ which Mr. NOYES replied,

“ That he did not remember any such Thing,
 “ and was confident that it was a Misrepresenta-
 “ tion.

3. Another Reason was, that Mr. NOYES was
 “ not a Friend to this *Work* going on among
 “ them ; and that he did not countenance *Iti-
 “ nerant* Preachers ; and that several Persons
 “ had told him that they came to *Meeting* with
 “ their Affections rais’d, and that Mr. NOYES’s
 “ *Preaching* deadned and discouraged them, and
 “ tended to stifle their Convictions. To which
 “ Mr. NOYES reply’d,

That

“ That his *Preaching* and *Conduct* in *these*
“ *Things* were publicly known, and that every
“ one was capable of Judging without his saying
“ any Thing upon them.

“ 4. That Mr. NOYES, in private Conversation
“ with Mr. DAVENPORT, had said to this Effect,
“ that he had been deeply sensible of the Vileness
“ and Corruption of his own Nature ; and
“ that every one that turned his Thoughts inward
“ might easily have such a Sense : and
“ that Mr. NOYES, seem'd to suppose that it was
“ an easy Thing ; that Mr. DAVENPORT thence
“ concluded, that he had never experienced it
“ himself. To which Mr. NOYES replied,

“ That he, at that Time, utterly refus'd to give
“ Mr. DAVENPORT any Account of his Experiences ;
“ but that they had some Discourse upon
“ some *doctrinal* Points, but he could not think
“ that Mr. DAVENPORT could reasonably understand
“ him, to mean or intend, that every natural
“ Man had a Sense of the Vileness and Corruption
“ of his Nature, or that it was an easy Thing
“ to have it. Several Things were said
“ upon this Head which could not easily be
“ minuted down ; but on the whole, there seem'd
“ to be a Misunderstanding between them.

“ Upon the whole Mr. DAVENPORT declared,
“ that *these Reasons* were sufficient to justify him
“ in *censuring* and *condemning* Mr. NOYES as he
“ had done : Then, he said he would make a Sort
“ of Acknowledgment ; and, without any Notice
“ given, while divers in the Room were
“ talking loud, and others *smoking*, and some
“ with their Hats on, he *began a Prayer* ; but
“ their

“ there being so much Noise in the Room, he
 “ was hardly heard at first : Many kept on
 “ talking, others cry’d out stop him ; the Revd.
 “ Mr. NOYES spoke once or twice, and said, Mr.
 “ DAVENPORT, I forbid your praying in my House
 “ without my Leave ; but he persisted, and
 “ went on in the midst of the greatest Noise, Con-
 “ fusion and Consternation, and declar’d Mr.
 “ NOYES an *unconverted Man, and his People to be*
 “ *as Sheep without a Shepherd*, and prayed, that
 “ what he had now said might be a Means of
 “ *his and their Conversion* : Or else, *according to*
 “ *thy Will let them be confounded* ; and after that
 “ Manner went on near a Quarter of an Hour.
 “ And when he had done, Mr. NOYES----forbid
 “ him ever going into his Pulpit any more ; and
 “ some declar’d to Mr. DAVENPORT, that his pray-
 “ ing in that Manner was a taking the Name of
 “ GOD in vain : And so the Assembly broke up
 “ in great Consternation.

“ This is the Truth according to the best of
 “ our Remembrance ; and the Substance of the
 “ Conference was minuted down at the Time of
 “ it, and publicly read to Mr. DAVENPORT, and
 “ the rest immediately after.

THOMAS CLAP	}	Rector of YALE-COLLEGE,
JOHN PUNDERSON		
JOHN MUNSON		
THEOPH. MUNSON		Subscribers.
ANDREW TUTTLE		
SAMUEL MIX		

The same *uncharitable censorious* Spirit, this Gentleman brought with him to BOSTON. I cannot give a better Idea of it then by inserting, at large,

the *Account* in the *BOSTON-Evening-Post*, Number 370. It runs thus. “ The late Prosecution of
 “ Mr. JAMES DAVENPORT, being somewhat *extra-*
 “ *ordinary* (as was also his *Offence* which procur-
 “ ed the same) has doubtless occasion’d various
 “ Speculations, not only in this Town, but thro’
 “ the whole Country. And inasmuch as many
 “ *hard* and *unjust Censures* have been plentifully
 “ bestow’d on the *Grand Jury*, and *Witnesses* con-
 “ cern’d in that Prosecution, by *weak, ignorant*
 “ and *enthusiastical* Persons ; it may not be im-
 “ proper to publish the *Presentment*, exhibited by
 “ the *Grand Jury* to the *Court* against Mr. DA-
 “ VENPORT, with the several *Facts* that were par-
 “ ticularly *sworn* to, by the Witnesses before the
 “ *grand Jury* ; that so every *rational, sober* and
 “ *unprejudic’d* Person may see clearly, on what
 “ Grounds the *Jurors* (who were 23 in Number,
 “ and only 6 of BOSTON) proceeded in this Af-
 “ fair : Wherein 21 of them were fully agreed ;
 “ and of the *two* that dissented, one was an ig-
 “ norant *Exhorter*, and the other profess’d himself
 “ of the People called *Quakers*, and therefore could
 “ not in Conscience vote in such an Affair, but
 “ said the other *Jurors* were entirely right in what
 “ they did.

It ought also to be observed, that it was so-
 “ lemnly given in Charge to the *Grand Jury*, to
 “ enquire strictly into Disorders of an *ecclesiasti-*
 “ *cal* Nature, and that upon giving in this *Pre-*
 “ *sentment* they receiv’d the *Thanks of the Court*
 “ *for that particular Service.*

“ There is one Thing more to be taken Notice
 “ of in this Introduction, and that is, a *groundless*
 and

“ and *malicious Calumny*, industriously spread a-
 “ broad by Mr. DAVENPORT’s Adherents, --- that
 “ the *Grand Jurors of BOSTON were chose on Pur-*
 “ *pose to bring on this Prosecution* ; than which
 “ nothing is, or can be more untrue ; for at the
 “ Time of the *Choice*, Mr. DAVENPORT was
 “ preaching at IPSWICH, and it was given out by
 “ his Followers, that he would not return any
 “ more to BOSTON.

THE PRESENTMENT.

SUFFOLK ff. &c. omitting the Form---- “ The
 “ *Jurors* of our Sovereign Lord the KING---upon
 “ Oath present---- That one JAMES DAVENPORT of
 “ SOUTHOLD, in the County of SUFFOLK on LONG-
 “ ISLAND, in the Government of NEW-YORK,
 “ Clerk, now Resident in BOSTON, under the Pre-
 “ tence of *praying, preaching* and *exhorting*, at di-
 “ verse Places in the Towns of BOSTON and DOR-
 “ CHESTER, both in the County of SUFFOLK, first
 “ before mentioned, and at diverse Times in the
 “ Months of *July* last, and *August* current, parti-
 “ cularly on, or about, the 20 Day of *July* last,
 “ and the 1st and 16th Days of *August* current,
 “ did, at BOSTON aforesaid, in the Hearing of
 “ great Numbers of the Subjects of our Lord the
 “ KING, maliciously publish, and with a loud
 “ Voice utter and declare many *slandrous* and
 “ *reviling Speeches*, against the *godly* and *faithful*
 “ Ministers of the Gospel in this Province, but more
 “ particularly against the Ministers of the Gospel
 “ in the Town of BOSTON aforesaid, then and there
 “ maliciously publishing and declaring of, and con-
 “ cerning them, the said Ministers, these false and
 “ scandalous Words, and many others to the same
 M 2 “ Effect

“ Effect and Purpose, viz. “ That the greatest
 “ Part of the said Ministers (meaning the Mini-
 “ sters of the Gospel in this Province, and more
 “ particularly of the Town of BOSTON aforesaid)
 “ were carnal and unconverted Men ; that they
 “ (meaning the said Ministers) knew nothing of
 “ JESUS CHRIST, and that they were leading
 “ their People blindfold down to Hell, and that they
 “ were destroying and murdering of Souls by Thou-
 “ sands ; the said JAMES DAVENPORT, at the same
 “ Time, directing and advising their (the said Mi-
 “ nisters) Hearers to withdraw from them the said
 “ Ministers, and not to hear them preach, nor fre-
 “ quent the Assemblies of publick Worship, where they,
 “ the said Ministers, taught and preach’d, for that
 “ the following and hearing of them the said Mini-
 “ sters, was as destructive to the Souls of those who
 “ heard them, as swallowing Rats-Bane or Poison
 “ was to their Bodies ; praying the LORD to pull
 “ them, the said Ministers, down, and put others in
 “ their Places :” By Means whereof, great Num-
 “ bers of People have withdrawn themselves from
 “ the publick Worship of GOD, and the Assemblies
 “ as by Law required, the publick Peace of our
 “ Lord the KING hath been much disturb’d, the
 “ LORD’S-DAY greatly prophan’d, the lawful Au-
 “ thority had in great Contempt, all which is
 “ contrary to the Laws, as also to the Peace,
 “ Crown, and Dignity of our said Lord the KING.

JOS. GREEN. Foreman.

“ The said JAMES DAVENPORT, being arraigned
 “ upon the said *Presentment*, pleaded not guilty,
 “ and for Trial put himself on the Country ; a
 “ Jury being sworn to try the Issue, Mr. BENJA-
 “ MIN LANGDON, Foreman, and Fellows, on Oath,
 “ say,

“ say, *That the said JAMES DAVENPORT uttered the*
 “ *Words laid in the Presentment, except those*
 “ *Words “ that they (viz. the Ministers) knew*
 “ *nothing of JESUS CHRIST :” and that at the*
 “ *Time when he uttered these Words he was non*
 “ *compos mentis, and therefore that the said J.*
 “ *D-----T is not guilty.*

Attest. SAMUEL TYLEY Clerk.

The Witnesses for the KING declar'd on Oath
 “ before the Grand Jury (August 18.) as follows,
 “ viz.

“ Mr. H. G. says, This Day three Weeks he
 “ was on the *Common*, and heard a Woman cry-
 “ ing out very much, and seemed to be in Pain,
 “ and he went to help her ; and Mr. J. D---T
 “ charged all Men not to touch her, as they
 “ would answer it at the great Day of Judg-
 “ ment : And he then heard the said D-----T
 “ cry out against the *unconverted Ministers of the*
 “ *Town of BOSTON.*” And another Time he heard
 “ said D---T in Prayer say, “ *The greatest Part*
 “ *of the Ministers of the Town of BOSTON were un-*
 “ *converted ;*” and he heard said D---T on the
 “ 30th of July say, “ *The greatest Part of the*
 “ *Ministers of BOSTON were unconverted, and were*
 “ *leading their People to Hell.*

Mr. J. S. says, He heard Mr. D-----T “ pray
 “ for the *unconverted Ministers of the Town of Bos-*
 “ *TON,*” and say, “ *Good LORD, thou knowest*
 “ *the greatest Part of them are unconverted.*”

Dr. E. E. says, he heard Mr. D---T say, “ *the great-*
 “ *est Part of the Ministers of the Town of BOSTON*
 “ *were unconverted, and were leading their People blind-*

“*fold down to Hell.*” It was in *July*: And he said, “*The greatest Part of the Ministers thro’ the Province were unconverted.*” He heard him more than once on the *Common*, and he said, “*Good LORD, convert these unconverted Ministers, or remove them and put others in their Office.*”

Mr. P. O. says, he heard Mr. J. D----T say, (on *Monday* last) “*That most of the Clergy of the Town of BOSTON were unconverted, and that if there were a Bowl of Poison which would destroy their Bodies, he would advise any of his dearest Friends to drink it, as soon as to go and hear them, or either of them.*” This was at STRAUGHAN’S House.

Mr. E. W. says, he heard Mr. J. D----T say, on *Monday* last, at Mr. STRAUGHAN’S House, “*I am sure the greatest Part of the Ministers of the great Town of BOSTON are unconverted ;*” and said, “*Dear Souls, if there were a Bowl of Poison on that Table, I would as soon advise you to drink it off, which would destroy your Bodies, as to hear them which would destroy your Souls.*” And he heard said D---T say, “*The unconverted Ministers were leading People blindfold to Hell by Thousands and Millions.*”

Mr. H. V. says, he heard Mr. D----T say, (in *July* last, on COPP’S Hill) in his Address to the Almighty, “*Good LORD, (or oh LORD) I will not mince the Matter any longer with thee, for thou knowest that I know, that the most of the Ministers of the Town of BOSTON and the COUNTRY are unconverted, and are leading their People blindfold to Hell.*” And at DORCHESTER, he heard said D----T advise the

the People there “ *not to go to hear their Minister, for he was an unconverted Man.*”

Mr. N. T. says, he heard Mr. D----T, at Mr. WELCH's, say, in his Prayer, “ *LORD, thou knowest the most of the Ministers of the Town of Boston are unconverted.*” In a Sermon on the Communion, he said, “ *Good Lord, thou knowest, the most of them are unconverted ; pull them down, turn them out, and put others in their Places.*”

Mr. R. A. says, he heard Mr. J. D----T (at Mr. WARDELL's, August 1.) say in his Prayer, “ *LORD GOD, thou knowest, that the greatest Part of the Ministers of this great Town are in an unconverted State, and leading poor Souls on to Destruction ; and therefore LORD, we pray thee to turn them out of the Ministry. And you, dear Children of GOD, that are here present, I would advise you never to go near them to hear them, for their Preaching to your Souls is as Poisonous to them, as Rats-Bane is to your Bodies.*” This was LORD's-DAY Afternoon, about an 100 present to hear him in the House and Shop, in Service-Time.

Mr. R. H. says, he heard Mr. J. DAVENPORT say, at Mr. WARDELL's House, in BOSTON, on the Sabbath-Day in the Forenoon, in July last, “ *He blessed GOD, he had so many come out from among the unconverted Ministers.*” Near an Hundred present.

And one of the Grand Jury declared to his Fellows, that he heard Mr. JAMES DAVENPORT say last Monday, “ *That the Ministers of the Town of Boston knew nothing of JESUS CHRIST ; and*

“ *that they were serving the Interest of Satan.*” But this wan’t sworn to in Court.”

I may add, that since the Date of the above *Presentment*, and the Oaths relative to it, Mr. DAVENPORT has often spoken of ALL the Ministers in Town, as in a *Combination against the LORD and his Anointed*, meaning, I suppose, himself; And as though this wan’t enough, he has, in his *publick Prayers and Preachments*, mention’d the *most*, if not *all* of them by *Name*, as *unconverted Men*, and solemnly warned People to *separate* from them, and not dare to attend on their *Ministry*: And this he did, after having the *Vanity* to go to them all, one by one, to enquire into their *spiritual State*: Though I am glad, I am able to declare, that they all, except two or three, were so far from entring into *Conversation* with him upon *that Head*, that they chastis’d his *Insolence*, and severely testified against such an unheard of Conduct. ’Tis a *Rule* with this *Gentleman*, if a Man won’t give *him* an Account of his *Christian Experiences*, to look upon *that alone* as a *dark Sign*, if not a *sure Evidence*, of his being in a *carnal State*. No Wonder then the *Ministers* in Town were condemned by him.

But enough has been said, and some, perhaps, may think, a great Deal too much, upon the *Uncharitableness* of some of the *chief Instruments* of the *religious Stir* there has been in the *Land*.

I go on to observe, that this *same Spirit* has been *generally* propagated all over the Country, among the *common People*; insomuch, that I shall not exceed the *literal Truth*, when I say, that there never was a Time, since the *Settlement of*

NEW-

NEW-ENGLAND, wherein there was so much *bitter* and *rash Judging* ; Parents condemning their Children, and Children their Parents †; Husbands their Wives, and Wives their Husbands ; Masters their Servants, and Servants their Masters ; Ministers

† I shall, as an Illustration of this *Censoriousness*, insert here some Part of a Letter, wrote to me by a Friend, upon his own Knowledge. Says he, “ ’Tis remarkable, those, who were said to be struck with Conviction, immediately seem’d to be fill’d with a censuring and judging Spirit against almost all others ; Children against their Parents, Servants against their Masters ; declaring them to be in an unconverted State.----One *Instance* among many others, I shall mention. There was a young Woman about 15 Years of Age, who fell under this Conviction, and for about four Hours together she, in this Manner, exhorted. At first, she began with her Father, and told him, she could see the Image of the Devil then in his Face, and that he was going Post-haste down to Hell ; and that all the Prayers he had ever made in his Family were nothing but Abomination in the Ears of the Almighty, and that all the Counsels he had ever given her, had no better a Tendency than to instruct her, how she should please the Devil ; and that both he, and his Wife, were no better than the Devil. Many such Instances there were of Children condemning their Parents. And many *old* Persons also, though, as well as the Parents above, Persons of unblemish’d Characters, a good Profession, sober, and Lovers of Religion, were called, and by Children too, old Hypocrites, Heirs of eternal Damnation, going the Road that would lead them to Hell, &c.” I have other Letters by me from whence I could transcribe like Accounts, were it needful.

Ministers their People, and People their Ministers. *Censoriousness*, to a *high Degree*, is indeed the *constant Appendage* of this *religious Commotion*. Wherever it takes Place, the *Subjects* of it, too generally, are *uncharitable* to *Neighbours*, to *Brethren* of the *same Community*, to *Relatives*, to *Ministers* in an especial Manner ; yea, to all the World that are not in *their Way of thinking and speaking* : And what may be worth a Note, the Places where *this Appearance* has been *most remarkable*, have commonly been *most filled with Uncharitableness*, in all the Expressions of it.

It would take up too much Room to relate the *hard Speeches*, the *monstrous Sayings* which have been uttered among us ; and this, not in a *single Place* only, but, in *most Towns* throughout the *Provinces*, where there has been any Thing considerable of *this Commotion* : Nay, to such an *abominable Height* have some suffered their *Uncharitableness* to rise, that they have declared, they would as soon have *Communion with the Devil*, as with many, both *Ministers* and *People*, against whom they have yet nothing to say, but that they don't judge as they do about the *present Times*. Some of the most valuable Ministers in the Country, meerly on this Account, have been call'd all the bad Names one can easily think of : Nor have even those escaped, who, for 20, 30, 40 Years, have so caused their Light to shine before others, as that they have seen their good Works, and might have learn't from their good Example to glorify our Father in Heaven.

And as the *Effect* of *this Spirit*, there is a very great *Appearance* of *Contention* and *Strife*, which, if GOD don't mercifully interpose, will endanger a
Breach

Breach in *all the Churches* in the *Land* : Nay, *separate Meetings* are already begun in *one Place* and *another*. Two have been set up in this *Town* of *BOSTON* ; another, at *NEWBURY* ; another, at *NEW-LONDON* ; another, at *NEW-HAVEN* ; another at *MILFORD* ; and *others still* in some *other Places* : And there are a Number in *CHARLES-TOWN*, in *DORCHESTER*, in *MILTON*, and *elsewhere*, who han't *Charity* for their own *Pastors* so much as to hear them *preach* ; though they have obtain'd a *universal good Character*, not only for their *ministerial Gifts*, but for being *Examples* to their *Flocks*, in *Word*, in *Conversation*, in *Charity*, in *Spirit*, in *Faith*, in *Purity* : Nay, I verily believe, there is not so much as *ONE MINISTER* in the *WHOLE LAND*, but the *Minds* of many are so *prejudiced* against them, on one *Account*, or another, as that their *Power* to do good is hereby greatly lessened.

The Things I have here mentioned are no *Secrets* : They are notorious, and must be evident to all who have *Eyes to see*, and *Ears to hear* : And so far will the *more zealous* among our *new Converts* be from disowning them, that they will rather *glory* in having it said, that they have *come out* from *unconverted Ministers and Churches* ; imagining, they have herein complied with the *Command of GOD*, which says, *Come out from among them, and be ye separate ; and ye shall be my People, and I will be your GOD.*

Some may, if they please, call this *Spirit of Censoriousness*, operating in *Clamour*, and *Strife*, and *Schism*, an *accidental Effect* only of the *Revival of a good Work* ; but from what has been said, descriptive of the *Temper and Conduct* of the *main Instruments*

Instruments in beginning, and carrying on *this Work*, it appears with a *Meridian Lustre*, that it is no other than their *Spirit*, wherein it was bad, propagated to others. And *such Effects* may always be expected from *such Causes* ; They are no other than their *natural* and *genuine Produce* : And 'tis, to me, one of the strangest Things, that any should be at a Loss to determine otherwise.

But let these Effects be produced how they will, they are certainly very pernicious ones ; and must be accounted so by all, who make an Estimate of them from the *Scripture*. Our SAVIOUR is not more exprefs in cautioning against any Vice whatever, than this of *uncharitable Judging*. JUDGE NOT, is his peremptory Prohibition ;† and weighty is the Argument with which he backs it ; viz, *That if we judge, we shall be judged*. Men will judge us, who are seldom wanting in this Kind of Retribution, but dispos'd rather to give full Measure, pressed down and running over. But what is much worse, God will judge us. And don't we need his Pity and Mercy ? Shan't we otherwise be cast in the Judgment ? And can we expect any other, while we are hard and severe in our Treatment of our Brother, and ready, without due Allowances, to condemn him ? And very solemn is that *Challenge*, the *Apostle* makes to all who are given to *rash Censure*,* *Who art thou that judgest another Man's Servant ?* Our Brother, we judge, is God's Servant ; not *our's*. While therefore we call him to the Bar of our Judgment, we invade God's Prerogative, exercise an unjust Jurisdiction over

† Mat. 7. 1. * Rom. 14. 4.

his *Servant* ; a Power we have no Right, nor Business to use. *Who art thou that judgest another Man's Servant ?* What Pretence hast thou to do thus ? Who made thee a Judge ? Who gave thee this Power over *another Man's Servant* ? He *standeth or falleth to his own Master*. He only can acquit or condemn him ; the Right of thus judging is his, and belongeth not to another. Thou art therefore *inexcusable, O Man whoever thou art, that judgest thy Neighbour* ; for herein thou takest that upon thee, which thou hast no Claim to ; herein thou settest thy self up, as it were, in the Room of the Almighty, and art guilty of the Arrogance of acting as tho' thou wast in his Stead.

I know, in some Cases, it may admit of Dispute, what is *uncharitable Judging* : And so it may, what is *Intemperance*, or *Injustice*, or *Oppression*, and the like. But this does not argue, but that in other *Instances*, the Intemperance or Injustice may be so evident, as to leave no Room for Debate upon the Matter. And this is the Case with Respect to the *Judging* that now prevails. If there is any such Vice, it now takes Place : Nor can it easily be imagin'd, wherein Men could be more *grossly* guilty of it. This *Prohibition* of our SAVIOUR was never, I believe, more outrageously trampled upon, than it now *commonly* is by *Multitudes* of those, who call themselves good Christians. In Respect of many, 'tis as plain, they live in the Breach of this Law of GOD, as that any do in the Breach of the Law of *Temperance* or *Righteousness*. And it ought to be considered with all Seriousness, that *uncharitable, censorious Judging* is a Sin as well as *Intemperance* or *Injustice* ; and, perhaps, as bad a Sin, if not a worse : And it ought
not

not therefore to be excused. The same *Law-giver* and *Judge* who has said, thou shalt not *steal*, or *get drunk*, has also said, thou shalt not *judge*; and the Law is guarded with the like *Sanction* of *Death* and *Hell*. 'Tis therefore dangerous to Men's Souls, to speak of this *mischievous Vice* as a *humane Frailty only*, a *meer Imprudence*, that will well enough consist with a *Work of GOD* in their Hearts. 'Tis true, *good Men* may be betrayed into *this Sin*; and so they may into *Drunkenness*, or *Injustice*; but if they allow themselves in it, if they live in the habitual Practice of it, it will *as certainly damn them* as if they liv'd in the Practice of any other Sin. And they ought to be told the *plain Truth*. I am sure, the great St. PAUL plainly tells the *Corinthians*, when there appear'd the Want of *Charity* among them, that nothing else, while they were destitute of this, would avail to their Salvation. He does not tax them with *Imprudence only*, but solemnly assures them, in the Name of the great GOD of Heaven, that all their other Attainments were nothing, that no *Work of GOD* could be wrought in their Hearts, if they were *without Charity*; that Charity, of which he has given a large and beautiful Description, in the 13th Chapter of his *first Epistle* to them. And I leave it with the *Conscience* of every Man acquainted with the *State of Things at this Day*, whether *this Charity*, the *genuine Effects* of which, the *Apostle* has here enumerated, is not as *notoriously* wanting among us, as it can be suppos'd to have been among the *Corinthians*.

And is there any one Thing, in all the *Revelations* of GOD, that is more *particularly* and *solemnly* cautioned against, than this *Uncharitableness*, discovering it self in *Strife*, *Sedition* and *Schism*?

Are

Are not these Effects of an *uncharitable Spirit* reckon'd up among the *Fruits of the Flesh* † ? And are not such as do these Things expressly, and as it were by Name, *excluded the Kingdom of God**? Is it not peremptorily declar'd, that if we have *bitter Envy and Strife, this Wisdom descendeth not from above ; but is earthly, sensual, devilish* § ? How earnest, and frequently repeated are the Calls in Scripture, *To put away all Bitterness, and Wrath, and Clamour, and Evil-speaking* ‡ ! How importunately are Christians besought to *be kind one to another, forgiving one another ; to live in Love, with all Lowliness and Meekness, with Long-suffering and Forbearance ; endeavouring to keep the Unity of the Spirit in the Bond of Peace* †† ! And are not all the Arguments made Use of to enforce these Intreaties, that can be fetch'd either from *Earth, or Heaven, or Hell* ?

And what is worthy of particular Notice, *this Law of Charity* is the *Law of Christianity* by Way of *Eminence*. *This is MY COMMANDMENT* (says our SAVIOUR) * *that ye love one another, as I have loved you.* And again †, *A NEW COMMANDMENT give I unto you, that ye love one another : As I have loved you, that ye also love one another.* And 'tis by this, in a *distinguishing Manner*, that Men are to be known to be *Christians*. Says our SAVIOUR §, *By this shall all Men know that ye are my Disciples, if ye have Love one to another.* Nay, if Men do not love one another, neither do they love GOD. The *Apostle* is express in this. ‡ *If a Man say, I love GOD,*

† Gal. 5. 19, 20. * V. 21. § James 3. 14, 15.
 ‡ Eph. 4. 31. †† Eph. 4. 2, 3. 5. 32. * John
 15. 12. † Chapt. 13. 34. § John 13. 35. ‡ I
 John 4. 20.

and hateth his Brother, he is a Liar : For he that loveth not his Brother, whom he hath seen, how can he love GOD whom he hath not seen ? Yea, †† In this are the Children of GOD manifest, and the Children of the Devil : Whosoever doth not Righteousness is not of GOD ; neither he that loveth not his Brother.

And shall it be thought, after all this, a Matter of slight Consideration, whether Men, professing themselves Christians, dwell together in Love and Peace ? And if they are hard and cruel in their Censures and Reproaches of one another, and fall into Strife, and carry it to such a Height that they can't have Communion with one another, shall this be made *so little* of, that they may notwithstanding be *remarkably good Christians* ?

There may, 'tis true, be an *Appearance* of Religion, even in the *grosslest Uncharitableness* ; and Men may pretend a *Zeal for GOD*, while they are trampling upon the *Christian Law of Love* : But their *Zeal*, in this Case, is not a *Fire kindled at GOD's Altar* ; nor will it atone for their Guilt. If they are *ensorious* and *uncharitable*, and *habitually* so, be their *Pretences* what they will, and their *Professions* ever so *pompous* and *glorious*, they are *nothing* in Point of that *Christianity*, which will serve them at the great and last Day.

I cannot better close this Head than in those observable Words of the Apostle PAUL,* *Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned ; and avoid them. For they that are such, serve not our LORD JESUS CHRIST ; but*

†† 1 John 3. 10. * Rom. 16. 17, 18.

their own Belly : And by good Words, and fair Speeches, deceive the Hearts of the Simple : Which are glossed upon, by the Continuator of Mr. HENRY's Expositions, in a Manner well worth our Notice in these Times. " Those, say they, who " introduce and propagate dividing and offending " Notions, which are most erroneous, or justly " suspected ; who, out of Pride, Ambition, Affectation of Novelty, or the like, causelessly separate from their Brethren, and by perverse " Disputes, Censures and evil Surmisings, alienate " the Affections of Christians from one another ; " ---these cause Divisions and Offences, contrary to, " or different from, the Doctrines which they have " learn'd. Now, Mark those that thus cause Divisions ; observe them, the Method they take, " the End they drive at. There is Need of a " piercing, watchful Eye to discern the Danger " we are in from such People : For commonly " the Pretences are plausible, when the Projects " are very pernicious. Do not look only at the " Divisions and Offences ; but run up these " Streams to the Fountain, and mark those that " cause them ; and especially that in them which " doth cause these Divisions and Offences ; those " Lusts on each Side, from whence come these " Wars and Fightings. And avoid them. Shun all " unnecessary Communion, and Communication " with them, lest you be leavened and infected by " them. Do not strike in with any dividing Interests, nor embrace any of those Principles or " Practices, which are destructive to Christian Love " and Charity, or to the Truth which is according to Godliness.-----Such serve not our LORD " JESUS CHRIST. They do not aim at his " Glory, promote his Interest, or do his Will, " what ever they pretend. But they serve their

“ *own Belly.* i. e. Their carnal, sensual, secular
 “ Interests. ’Tis some base Lust or other they
 “ are pleasing ; Pride, Ambition, Covetousness,
 “ Lasciviousness: These are the Designs they are
 “ really carrying on. And what is the Method
 “ they take to compass their Designs? *By good*
 “ *Words and fair Speeches, they deceive the Hearts*
 “ *of the Simple.* Their Words and Speeches
 “ have a Shew of Holiness and Zeal for GOD.
 “ Thus by *good Words and fair Speeches* the Ser-
 “ pent beguiled EVE. We have great Need there-
 “ fore to keep our Hearts with all Diligence ;
 “ especially, when *seducing Spirits* are abroad.”

Another Thing, I can’t but think of dangerous Tendency, is, *that* Regard to *Impulses* and *Impressions*, which has prevail’d among too many; their *Aptness* to take the *Motion of their own Minds* for something *divinely extraordinary*, or to put *those Constructions* upon *common Occurrences*, which there is no Ground for but in their *own Imaginations*. Mr. WHITEFIELD had evidently a *Turn of Mind* too much disposing him this Way. This appears in him all along from his being a *Lad*, according to the *Account* he has given the World of himself. One of the *first* Things he thought worthy of *publick Notice* is, † “ That his *Mother*
 “ was us’d to say, even when he was an *Infant*,
 “ that she expected more Comfort from him than
 “ any other of her Children.” And adds upon it, “ This, with the Circumstance of my being
 “ BORN IN AN INN, has often been of Service to
 “ me, in exciting me to make Good my *Mother’s*
 “ *Expectations*, and to follow the Example of my
 “ dear SAVIOUR, who was BORN in a Manger, be-

† *Account of his Life*, Page 1.

“longing to an INN.” He observes, when at BRISTOL, tho’ in an *unconverted* State at that Time,* “That GOD gave him great *Foretasts* of his Love, and fill’d him with such *unspeakable Raptures* in St. JOHN’s Church, that he was carried out *beyond himself* ;----But in the midst of these *Illuminations* (he adds) something SECRETLY WHISPERED, this would not last.” In the next Page, he has this Remark, “One Morning, as I was reading a PLAY to my Sister, *said I, I believe GOD intends some Thing for me*, which we knew not of. As I have been diligent in Business, I believe, many would have me for an *Apprentice* ; but every Way seems to be barred up, so that GOD, *I think, will provide for me some Way or other*. How I came to say these Words, I know not.---- GOD AFTERWARDS SHEWED ME THEY CAME FROM HIM.” A more observable Note we have a little onwards,† “As I was going one Night on an *Errand* for my Mother, an UNACCOUNTABLE, BUT VERY STRONG IMPRESSION WAS MADE UPON MY HEART, THAT I SHOULD PREACH AND PRINT QUICKLY.----When I came Home, I innocently told my Mother what had befallen me.----But she (like JOSEPH’s Parents, when he told them his Dream) turning short upon me, cried out, *What does the Boy mean ? Prithee, hold thy Tongue*, or something to that Purpose. SINCE GOD HAS SHOWN HER FROM WHOM THESE IMPRESSIONS CAME.” A still more surprising (and, as I think, very *sinful*) Account, we have in the 29th Page, in these Words, “One Day perceiving an *uncommon Drought*, and a *noisome Clamminess* in my Mouth, and using Things to allay my *Thirst*, but in vain ; IT WAS SUGGESTED

* P. 7. † P. 11.

“ TO ME, that, when JESUS CHRIST CRIED OUT,
 “ I THIRST, his Sufferings were near over.----Up-
 “ on this, I threw my self upon the Bed, CRYING
 “ OUT, I THIRST, I THIRST. Soon after I perceiv-
 “ ed my Load to go off ; a *Spirit of Mourning*
 “ was taken from me, and I knew what it was
 “ *truly to rejoice in the LORD.* At *first*, after
 “ this, I could not avoid *singing Psalms* wherever
 “ I was ; but my *Joy* gradually became more
 “ *settled*, and, blessed be GOD, has abode, and
 “ increased in my Soul, saving a few casual In-
 “ termissions, ever since.” There are *numerous*
 other Instances of this *Turn of Mind*, both in this
History of his Life, and *all his Journals*. I shall
 turn to only one or two more. The first is that,
 where, having made Mention of BURKETT’S and
 HENRY’S *Expositions*, he goes on,* “ Many Months
 “ have I kneeled to study and pray over these
 “ Books, as tho’ I had been sitting at my *Mas-*
 “ *ter’s Feet.* The HOLY SPIRIT, from Time to
 “ Time, has let me into the *Knowledge of divine*
 “ *Things* ; and I HAVE BEEN DIRECTED, by watch-
 “ ing and reading the Scriptures, in this Manner,
 “ EVEN IN THE MINUTEST CIRCUMSTANCES, as plain-
 “ ly as the JEWS, who consulted the URIM and
 “ THUMMIM at the HIGH-PRIEST’S BREAST.” The
 other we have in the next Page, “ At my first
 “ coming to GLOUCESTER, being us’d to visit the
 “ *Prisoners* at OXFORD, I prayed most earnestly,
 “ that GOD would open a Door for me to visit
 “ the *Prisoners* here also. ----- Quickly after, I
 “ DREAM’D, that *one of the Prisoners came to be in-*
 “ *structed by me.*---The DREAM WAS IMPRESSED MUCH
 “ UPON MY HEART.---In the Morning, I went to
 “ the Door of the *County-Goal*, I knocked, no

* P. 34.

“ Body came to open it ; I THOUGHT THE HOUR
 “ WAS NOT YET COME. I waited still upon GOD
 “ in Prayer ; and in SOME MONTHS, came a Let-
 “ ter from a Friend at OXFORD, desiring me to
 “ go to one PABWORTH, who had broken out of
 “ OXFORD-Goal, and was retaken at GLOUCESTER.
 “ ----As soon as I had read this Letter, it was
 “ SUGGESTED to me that my Prayer was now an-
 “ swered. Immediately, I went to the *Person*, AS-
 “ SUREDLY GATHERING THAT THE LORD CALLED ME
 “ THITHER.”

I have not transcrib'd the above *Passages* from Mr. W----D with a View to reflect Disgrace upon him ; but because I really believe, the *Spirit* discovered in them (as well as in an hundred others of the like Import, in his *Writings* ; more especially, *his Life* and *Journals*) has been of great Disservice in propagating the like *fanciful Disposition* to others. I have all along encourag'd a Hope of this *Gentleman* as a *real Christian* : And he has certainly been *zealous* and *active* beyond most of his *Brethren*. But has he not, thro' the *Inexperience* of *Youth*, and an *Intemperature* of *Zeal*, been betray'd into such Things as cannot but be condemned ? I always had, I confess, a bad Opinion of his Conduct in many Articles ; as judging it led, in the natural Tendency of Things, to produce Mischiefs. And, in particular, I was always afraid, lest People, from him, should learn to give Heed to *Impulses* and *Impressions*, and by Degrees come to *Revelations*, and other *Extraordinaries*, in this Kind. His so frequently writing after such a Manner, as to lead People to think, he imagined he was under the *immediate, extraordinary* Guidance of the HOLY GHOST, in almost

all that he *said or did*,† never appear'd to me in the same Light it did to some others : Nor do I think his *Preaching* about *inward Feelings* was so guarded as it ought to have been. I doubt not, the *SPIRIT may be felt*, i. e. Christians may have an *inward real Perception* of those Things which are the *Effects* of the *SPIRIT's Influence* ; but this quite differs from an *immediate Feeling of the SPIRIT himself*, which, if I mistake not, is the Thing always meant by this Gentleman : And while he insisted upon *this Kind of Feeling*, he totally neglected giving People warning of the Danger of a *deluded, or over-heated Imagination* ; which I could not but wonder at, considering how many, in all Ages, have impos'd upon themselves, thinking they *felt* the *Divine SPIRIT* acting in them, when it was apparent to every one else, that it neither was, nor could be any other than the *Motions* of their own *Fancies*, or the *Suggestions* of *Satan* ; and herefrom my Fears, from the first, rose high, as to the unhappy Influence of this Conduct upon many Sorts of Persons : Nor are the extraordinary Pretences to the *Spirit* in *Revelations, Impressions*, and the like, which have been common at this Day, any Thing beyond what might have been expected.

But besides this Gentleman, others have paid an undue Regard to *Impulses* and *Impressions*, and
given

† He speaks all along in his *Journals*, and *Life*, in the Language of the inspir'd *Writers* ; and as tho' he design'd to lead his Readers into an Opinion of him as under the extraordinary Influence of the HOLY GHOST, in his whole Conduct. This is so obvious, that it must have been taken Notice of by all, who have read them, however cursorily.

given too much Heed to the *Fancy* of their being, in an *immediate* and *extraordinary Manner*, guided and assisted by the HOLY SPIRIT. The Rev. Messieurs BARBER † and DAVENPORT claim Precedence of all others.

I have received a particular Account of these *Gentlemen*, upon the Head we are considering, from an able and faithful Friend, which I shall gratify the Publick with. It is as follows; “ ----
 “ With Regard to Messieurs BARBER and DAVENPORT ;---- When Mr. WHITEFIELD’s Fame,
 “ and the wondrous Successes of his Preaching in ENGLAND, first reach’d us, they receiv’d
 “ him in their Minds as an *Angel of GOD*,
 “ and thought surely the Time was at the Door,
 “ when the Glory of the LORD should fill the
 “ whole World, and the People be turn’d to him
 “ as one Man ; not doubting but that Mr. WHITEFIELD was a chosen eminent Instrument in
 “ *this Work*. When he first came to NEW-YORK,
 “ you know he was receiv’d and admir’d, and
 “ what a mighty Influence he had upon the *Passions* of his Hearers. These *Gentlemen* hearing
 “ of these Things, were abundantly confirmed in
 “ this Thought, that *vital Religion* was beginning
 “ to have a *glorious Revival*, and *astonishing Spread*
 “ thro’ the whole Land ; and that Mr. W----D,
 “ whom they esteemed a wonderfully *holy Man*,
 “ would be an *eminent Promoter* thereof. Here-
 “ upon they apply’d themselves, in an extraor-
 N 4 dinary

† This Mr. BARBER went with Mr. W-----D to GEORGIA ; and is now at the ORPHAN-HOUSE, and has (as I have lately heard) the chief Care of *instructing* and *bringing up* the *Children* there.

“ dinary Manner, to seek of GOD the *Out-pour-*
 “ *ing of his Spirit* upon the *Land*, to bring for-
 “ ward the expected happy Day ; and particu-
 “ larly, that he would please more fully to *in-*
 “ *struct* them, what he was about to do, and give
 “ them a *great Share of his Spirit*, and improve
 “ them as *eminent Instruments* in promoting this
 “ *glorious Work*, in the *Expectation* and *Hope* of
 “ which, their Minds were now *swallowed up*.

“ After some Time of *waiting* and *seeking* in this
 “ Manner, and frequently *communicating their*
 “ *Thoughts to each other*, and *mutually Strengthen-*
 “ *ing* and *confirming one the other* in these *Expec-*
 “ *tations*, those Words, in Habak. 2. 3. *The*
 “ *Vision is yet for an appointed Time, but at the*
 “ *End it shall speak, and not lie : Though it tarry,*
 “ *wait for it, because it will surely come, it will not*
 “ *tarry* : These Words, I say, were IMPRESSED
 “ with uncommon Strength upon Mr. BARBER’S
 “ Mind, and possess’d his Imagination and Tho’ts
 “ for some Time. By this he understood in ge-
 “ neral, that the SPIRIT confirm’d his former
 “ Thoughts of GOD’S being about to effect a
 “ *wonderful Revival of Religion*, and directed him
 “ to *wait* for further Discoveries of that Matter,
 “ which should, in due Time, be made him. This
 “ render’d him much more engaged in *seeking*
 “ and *expecting* some extraordinary Discoveries,
 “ than he was before ; and very earnest to know
 “ the *Vision* : And this, being by him communi-
 “ cated to Mr. D----T, had the same Influence on
 “ him.

“ A short Time after this, Mr. BARBER, having
 “ been up late one Saturday Night, and some-
 “ time retir’d the next Morning, in *deep Medita-*
 “ *tion*

“ *tion* on these Things, in earnest *Prayers* for,
 “ and *strong Desires* and *great Expectations* of some
 “ further Discoveries of this Matter, he at length
 “ quitted his Retirement to attend the *Morning*
 “ Devotion of the Family ; as Part of which,
 “ he read the 102 Psalm, in the 13th Verse of
 “ which are these Words, *Thou shalt arise, and*
 “ *have Mercy upon Zion : For the Time to favour*
 “ *her ; yea, the set Time is come*: At the read-
 “ ing of which, it was POWERFULLY IMPRESSED
 “ UPON HIS MIND, that *that* was the opening and
 “ *speaking forth of the Vision*. And by these Words,
 “ he suppos'd he had received *certain Intelligence*
 “ from him, who has *reserved the Times and Sea-*
 “ *sons before appointed, in his own Hands*, that the
 “ *Time, the set Time, for the glorious Coming of*
 “ *the Kingdom of Grace was now fulfilled* : The
 “ *Sense* of which, and other concurring Thoughts
 “ so over-poured his *animal Frame*, that he *sunk*
 “ *down* in his Chair, and remained for some Time
 “ but just alive. At length recovering, though
 “ remaining exceeding faint and weak, he went
 “ out and attended the publick Service of the
 “ Sabbath.

“ After this, he spent about a Week, as I re-
 “ member, in going from *House to House* through
 “ all his *Parish*, declaring unto *all*, both great and
 “ *small*, what *Discoveries* GOD had made to him
 “ of what he was about to do, and how he *faint-*
 “ *ed* at the *beholding of the Vision* (which he com-
 “ par'd, as to his *People*, so afterwards to *others*,
 “ in other Places, to EZEKIEL's and DANIEL's *Faint-*
 “ *ing*, and being *weakened* and *astonished* at be-
 “ holding some of the *Manifestations* of the *Glory*
 “ and *terrible Majesty* of the LORD) and solemn-
 “ ly warning and exhorting them to *repent*, for

“ at

“ that the *Kingdom of Heaven was at Hand* : And
 “ this he did as one *extraordinarily instructed* and
 “ *commissioned* for that Purpose. And from this
 “ Time he openly declar’d, that he had an *ex-*
 “ *traordinary Call and Mission* to go, and publish
 “ abroad what GOD had reveal’d to him, con-
 “ cerning the *wonderful Revival of Religion*, which
 “ was now to begin ; and to warn and call Peo-
 “ ple to *Repentance* under the *immediate Direction*
 “ of the HOLY GHOST. Whether he founded his
 “ Call upon the above mentioned Texts alone,
 “ or on some others with them I know not.

“ After this, he left the OYSTER-PONDS, (the
 “ Place where he had been Preaching) and went
 “ forth to publish and preach the same Things
 “ unto others ; and came first to SOUTHDOLD, where
 “ he found Mr. D----T fully in his Sentiments as
 “ to these Things, absolutely believing that the
 “ LORD had spoken to him ; which he might be
 “ the rather dispos’d to do, as he had himself,
 “ much about the same Time, STRONG IMPRESSI-
 “ ONS, and, as he believed, PARTICULAR INTIMA-
 “ TIONS FROM THE HOLY GHOST, of the same Things,
 “ in those Words of the 115 Psalm, the 12th,
 “ 13th, 14th Verses, *The LORD hath been mind-*
 “ *ful of us, he will bless us ; he will bless the*
 “ *House of Israel ; he will bless the House of*
 “ *Aaron ; he will bless them that fear the LORD,*
 “ *both small and great. He shall increase you more*
 “ *and more, you and your Children.*

Accordingly, Mr. DAVENPORT call’d an *Assem-*
 “ *bly* of the People, in which Mr. BARBER declar-
 “ ed the same Things, which he had done before
 “ at the OYSTER-PONDS ; and exhorted them in
 “ like Manner. From thence he went forward
 through

“ through all the *Parishes* of that Town, saying,
 “ for Substance, every where the same Things.

“ N. B. When he went from the OYSTER-PONDS
 “ upon this Business, as he counted his *Mission*
 “ somewhat like that of our LORD's *Disciples*,
 “ who were sent forth before him into every
 “ City, whither he himself would come, so he
 “ suppos'd himself oblig'd to follow the *Directions*
 “ given them on that Occasion ; and accord-
 “ ingly, took *no Money with him*, neither *Change of*
 “ *Apparel*, nor *Shoes*, but was shod with *Boots* : And
 “ as he pass'd along through the several *Parishes* of
 “ SOUTHOLD, he publickly declar'd, that he *had*
 “ *laid aside all Study and Fore-thought* of what he
 “ should deliver in his *publick Speeches* to the
 “ People, (some who heard him thought so) and
 “ depended wholly on the IMMEDIATE DIRECTION
 “ OF THE HOLY GHOST, and that 'twas *given him*
 “ *in that Hour*, from Time to Time, *what he should*
 “ *speak* : Also, that he knew nothing *where he*
 “ *was to go next* beforehand ; but was IMMEDI-
 “ ATELY INSTRUCTED as to that by the SPIRIT,
 “ from Day to Day. From this Time likewise,
 “ he took it upon him to *judge and determine* the
 “ *spiritual State* of People with great Assurance ;
 “ in all which Things Mr. DAVENPORT concerted
 “ with him, and has ever since, in a great Mea-
 “ sure, profess'd and acted accordingly.

“ From the *West-End* of SOUTHOLD, Mr. BAR-
 “ BER's Spirit led him to an obscure Place about
 “ *twenty Miles* forward, call'd the OLDMANS ;
 “ where, at his Coming, he call'd the People to-
 “ gether, and spake to them the *same Things* he
 “ had all along declar'd. Here he abode some
 Months,

“ Months, refusing for a long Time to preach to
 “ them any more, though often desir’d, as I was
 “ inform’d about that Time : Neither could he
 “ be perswaded to remove thence, or return to
 “ OYSTER-PONDS, though much importun’d there-
 “ to by some of his best Friends, who went from
 “ thence for that Purpose ; but led an inactive
 “ idle Life, ’till he was grown very *fat and rag-*
 “ *ged* ; alledging in his Justification, that he had
 “ received NO DIRECTION FROM THE SPIRIT TO RE-
 “ MOVE THENCE, and must remain *stationed* there,
 “ so long as the *Cloud abode upon the Tabernacle*.
 “ At length, after some Excursions, he return’d
 “ to OYSTER-PONDS, and from thence, over a
 “ while, went to RHODE-ISLAND to see Mr. W---D,
 “ and join’d himself to him.”

Before I go on with my *Friend's Narration*, I
 would just remark, that this *Gentleman* brought
this same Spirit along with him to RHODE-ISLAND.
 Mr. WHITEFIELD relates, † “ that he told him,
 “ he came to RHODE-ISLAND, under a full Con-
 “ viction, that he should see him there, and had
 “ been waiting for him eight Days ; for he said,
 “ these Words were MIGHTILY IMPRESSED ON HIS
 “ HEART, *Is not AARON the Levite thy Brother ?*
 “ *I know he can SPEAK WELL ; and also, behold, he*
 “ *cometh forth to meet thee, and when he seeth thee,*
 “ *he will be glad in his Heart : And I will be with*
 “ *thy Mouth, and with his Mouth, and will teach*
 “ *you what ye shall do.*” But what is more wor-
 thy of Notice is the *Letter* he sent to Mr.
 WHITEFIELD, which concludes with this unheard
 of Paragraph.* “ I shall omit writing any Thing,

† See his *Journal* at NEW-ENGLAND, Page 42.

* Ibid. *Journal*, Page 41.

“ and only hereby present my hearty Love ;
 “ and let you know, that I am now *waiting*
 “ *at the Post of your Door for Admission.* Tho’
 “ I AM UNWORTHY, MY LORD IS WORTHY,
 “ IN WHOSE NAME, I TRUST, I COME.” How Mr.
 WHITEFIELD could think so well of *this Part* of
 the Letter, as to publish it to the World, I am at
 a Loss to conceive. It appears to me to be an
 Act of downright gross Idolatry. He makes Use of
 the GREAT SAVIOUR as a *Medium of Approach* to a
 frail mortal Man. I trust Mr. W----D did not see
 it in this Light ; but it’s the *genuine Construction*
 of the Thing : And I wish it may be blotted out
 of every one of these *Journals*, as not fit to be
 seen among Christians. I now proceed,

“ From the Time of Mr. B----R’s passing thro’
 “ SOUTHOLD, in the Manner above-mentioned,
 “ which was, as I remember, in *March 1740*,
 “ Mr. D----T betook himself to much the same
 “ Method of addressing and exhorting his People,
 “ with incredible Zeal and Earnestness, persuaded
 “ as he was, that the SPIRIT HAD REVEALED TO
 “ HIM, that the *Kingdom of GOD* was now coming
 “ among them with Power, and that he had an
 “ EXTRAORDINARY CALL to labour in the Advance-
 “ ment thereof.

“ Particularly, at a *Meeting* of many of his Peo-
 “ ple, at his Lodgings, he continued his Speech
 “ to them for almost *twenty four Hours* together,
 “ ’till he was *quite wild*, and so spent and over-
 “ come, that he did not recover his *Strength* and
 “ *Calmness of Thought and Passions*, ’till after some
 “ Days Confinement to his Chamber ; all which,
 “ was, with him, the pure Effect of the *mighty*
 “ *Energy of the Spirit* upon his Mind.

“ At

“ At this Time also, he began to make an o-
 “ pen Difference between *his Communicants*,
 “ such as he judged *converted* and *others* ; call-
 “ ing the one BROTHER, the other NEIGHBOUR,
 “ both in speaking to them, and of them : Which,
 “ at length, proceeded so far, that he *publicly*
 “ *forbid the NEIGHBOURS to partake of the Sacrament*,
 “ some of whom were accounted as *substantial* and
 “ *valuable* Christians as any among them. By this
 “ *new* and *strange* Method of Conduct, ushur’d in
 “ as it was, the People’s Minds were presently
 “ thrown into mighty Tumults. Some believed
 “ this *Gentleman’s Fancies* to be REVELATIONS OF
 “ THE SPIRIT ; and his *Words*, ORACLES : But
 “ the most Part were astonished and confounded
 “ in their Thoughts. Many were soon thrown
 “ into a *tumultuous Concern* and *Terror*, and Num-
 “ bers over a little while pronounced Converts.

“ I must acquaint you with one Thing more,
 “ worthy of Notice, which happened the Sum-
 “ mer following. There was a poor Woman liv-
 “ ing in the next *Parish* to Mr. DAVENPORT’s,
 “ counted religious, who had been *totally distract-*
 “ *ed* of a long Time, and *dumb* for a Season. Mr.
 “ DAVENPORT, possess’d with a Notion, that he
 “ could *pray her* into her right Mind, and to the
 “ Use of *her Tongue*, though the *Philistines* could
 “ afford her no Relief, spent a Day of *Fasting*
 “ and *Prayer* for that Purpose, with a Number
 “ of his admiring Brethren. At this Meeting (I
 “ think it was) he set a *certain Day*, by which
 “ Time, if not before, he was *assured*, she would
 “ be delivered, and *recover her Speech*. On that
 “ very Day, the Woman died, without having
 “ spoken a Word, or discovering any Signs
 “ of being in her right Mind. When this was
 “ objected

“ objected to him, he said, his *Faith* was *verifi-*
 “ *ed*, and *Prayers answered*, in the Event ; for
 “ that she was delivered that very Day by being
 “ received to Heaven.

“ I was my self at SOUTHOLD sundry Days, a-
 “ bout fix Weeks after the first beginning of
 “ these Things ; and *then* and *there* received the
 “ *Substance* of this Account, so far as it relates to
 “ Things transacted before my being there, *partly*
 “ from Mr. D-----T’s *own Mouth*, and partly from a
 “ Gentleman of his *Parish* of undoubted Credit, who
 “ had the greatest Advantages to know these
 “ Things, perhaps, of any Man in the Place ; Mr.
 “ D-----r then *lodging* at his House. And all the
 “ other Parts of it have been so credibly related
 “ to me, and *so often confirmed*, that I know no
 “ Reason to doubt their Truth.

“ When Mr. D---T came to SAY-BROOK, which
 “ was the latter Part of *August*, 1741, he had
 “ raised Expectations of making many *Converts*
 “ there. I had heard, sundry Times, before he
 “ came from the ISLAND, of his Design to come
 “ to this Place, and that he had exprest a strong
 “ *Belief*, that the LORD had much People to be ga-
 “ *thered out of* SAY-BROOK. And while he was at
 “ LYME, where he tarried some Time, I heard
 “ frequently of his expressing an Expectation of
 “ doing Wonders here. Some of his *Disciples*,
 “ and *intimate Friends*, and of the *Chief* of that
 “ *Way*, his own *Parishoners*, who came over to
 “ this Town, from him, when at LYME, told
 “ some of the People, that the LORD HAD RE-
 “ MARKABLY SIGNIFIED TO MR. DAVENPORT, that
 “ he had a GREAT WORK to do at SAY-BROOK ;
 “ and that some of the BRETHREN had *had* the
 “ like

“ like INTIMATION, and that *they themselves* were
 “ FULL OF THIS FAITH : And *this* seems to have
 “ been the *general Expectation* of his *Adherents* so
 “ far as I can learn.

“ I suppose, while his *Imagination* was fired
 “ with the Prospect of doing Wonders here, he
 “ either read, or happened to recollect in his
 “ Mind, the *Story of JERICHO*, whereupon it oc-
 “ cur'd to his Thoughts, that the *Conquest* he ex-
 “ pected to make of SAY-BROOK, was well repre-
 “ sented thereby: Upon which, his *Imagination*
 “ took the Hint, and painted out a most pleasing
 “ Comparison, which rais'd his Passions, gladdened
 “ his Heart, inflam'd his Zeal, and increas'd his
 “ Confidence of Success, and so beguil'd him into
 “ a *fond Belief*, that the SPIRIT OF GOD HAD RE-
 “ VEAL'D AND CONFIRMED to him what WONDERFUL
 “ THINGS were to be done, in *this Place*, by his
 “ Hands, before *hidden under the Disguise* of that
 “ Piece of *Scripture History*.

“ My Reason for this Supposition is, the *Man-*
 “ *ner* of his speaking of *this People*, and *himself*,
 “ when here, both in his *Praying* and *Preaching*.
 “ JERICHO, according to his Representation of the
 “ *mystical Sense* of that Piece of History, is SAY-
 “ BROOK; the *Walls of it*, the *People's Opposition* to
 “ his Spirit, or according to his Sense of the Mat-
 “ ter, to the SPIRIT OF GOD; The KING OF JERICHO,
 “ is the MINISTER of the Place; the *Priest's*
 “ *compassing the Walls*, and *sounding Rams-Horns*,
 “ is his *compassing the Town about*, and *preaching*
 “ *the Word* here; the *seven Days* that they
 “ *compassed the Walls*, before they fell, signi-
 “ fies a *set Time* for the *People's falling from their*
 “ *Opposition* to his Ways, to GOD and Religion,
 according

“ according to him ; and that, at *that Time*, the
 “ *King*, the *Minister* should be *slain*, and the *Peo-*
 “ *ple* made *willing Captives* to him. This *set Time*,
 “ he had a great Mind should not exceed the Li-
 “ mits of *seven Days*, and exprest himself *publick-*
 “ *ly*, some of the *first Days* of his being here, as
 “ *strongly expecting* that, in *that Time*, they should
 “ be brought over ; though so far as I can
 “ learn, he was so cautious as never to declare
 “ *positively*, that this would be effected within the
 “ Compafs of the *seven Days*. However, he had
 “ the Mortification to tarry *his Days*, and was
 “ obliged, at last, to leave the *Walls standing*
 “ more firmly than when he came to demolish
 “ them.”

“ Some of the *last Days* of this *Gentleman's* be-
 “ ing in this Place, he declar'd that the SPIRIT
 “ HAD NOT TOLD HIM, when the Work should be
 “ accomplished, but only that it should be in the
 “ APPOINTED TIME ; and that he was *assured*, it
 “ would be, when the SET TIME was come, which,
 “ whether it would be, *this Year* or *next*, he knew
 “ not.

“ Mr. D----T came to this Town on *Tuesday*.
 “ On *Thursday*, or *Friday*, of the same Week,
 “ Capt. JOHN LEE, of the *east Parish* in LYME,
 “ came over, and brought the following Story.
 “ A Number of little Children, of *that Parish*, held
 “ a *private Meeting* among themselves, one Even-
 “ ing, after Mr. D----T's being at SAY-BROOK ;
 “ in which, among other Things, they *prayed*
 “ very earnestly, that Mr. DAVENPORT might have
 “ great Success in that Place, using the *Phrases*,
 “ he was so very fond of ; viz. that at the *found-*
 “ *ing of his Rams-Horns*, the *Walls of JERICO* might
 “ fall,

“ *fall.* The Children were, to Appearance, under
 “ a great and strong Impression ; many of them
 “ falling down. One of them ran and called
 “ Capt. LEE, who, coming to the Meeting, found
 “ them exceeding full, and wonderfully transported.
 “ ’Twas represented, and received by Mr. DAVENPORT’S Adherents as a very remarkable Thing,
 “ that the Children, at the Distance of a dozen
 “ Miles, should be mov’d to pray for Success to
 “ Mr. DAVENPORT’S Preaching in SAY-BROOK, in
 “ the same Phrases which he himself used in the
 “ Place, when they could not be supposed to know
 “ that he used the like ; and as a clear Proof,
 “ that he was guided by a good SPIRIT, and as
 “ a certain Earnest, that by the sounding of his
 “ Rams-Horns, the Walls of the Town should be
 “ shaken to the Ground. It was remark’d by others
 “ upon the Occasion of this Story, that Mr. D---T
 “ had publickly us’d the same Phrases, while yet
 “ at LYME, with Regard to SAY-BROOK ; pray-
 “ ing, that, at the Sound of his Rams-Horns, the
 “ Walls of JERICHO might fall : And therefore,
 “ that the Children might well know, that he had
 “ used these Expressions, and use them themselves,
 “ in Imitation of him, without any EXTRAORDI-
 “ NARY dictating of the HOLY GHOST.

“ ’Twas also remark’d, that this Story came
 “ very seasonably for Mr. D---T, his Rams-horns
 “ beginning, by this Time, to grow into Con-
 “ tempt among the People. And indeed, so sunk
 “ was their Reputation, that this Story, with all
 “ the Colourings that could be given it, could not
 “ procure them any Credit. Some were so ex-
 “ travagant as even to imagine, that this look’d
 “ very like a Romish Miracle, and to suspect some
 “ pious

“ *pious Fraud* in the Matter.----The *Impartial* will
 “ doubtless judge reasonably of this Affair.”

This Account I received from the Revd. Mr. WILLIAM HART of SAY-BROOK, who stands ready to justify every Article contained in it. It may seem indeed to some like a *Romance*, and be scarce thought worthy of the least Credit. I shall therefore, to give Countenance to it, present the *Reader* with *some Part* of Mr. D-----T's Conversation with the *Body of the Ministers* in *this Town*, and the *Ministers* of CHARLESTOWN, who, upon his coming here, sent to him to desire to have some friendly Discourse with him : In which Conversation, will be seen (if I mistake not) the *same Spirit*, operating in the *same Manner*, as has been above described, however extravagant it may appear to the World. It is as follows,

“ Mr. D-----T, being present with the *Minis-*
 “ *ters*, was ask'd by the Rev. Dr. COLMAN, in the
 “ *Name* of his *Brethren*, to give them an Account
 “ of his *Opinion*, with Respect to the *Operation*
 “ and *Influence* of the SPIRIT of GOD on the
 “ Minds of Believers ; because they had heard,
 “ that he laid too much Weight upon *Impulses*
 “ and *Impressions*. Mr. D-----T, after lifting his
 “ Eyes and Face to Heaven, and *praying to GOD*
 “ as if he expected immediate Direction from him,
 “ said, that he would answer as the LORD *should*
 “ *assist him* : And then began to talk as if he
 “ meant to give the *Doctor* a *direct Answer* ; but
 “ having talk'd, it may be, a Quarter of an Hour,
 “ without coming to the Point, or giving the *Min-*
 “ *isters* any Satisfaction, the *Doctor* stopt him,
 “ and desired him to give a *catagorical Answer* to
 “ the Question proposed : Upon which, he said,
 “ he

“ he would give them an Account of his *Conversion*, and *GOD's Dealings with his Soul* ; and
 “ then *prayed* again to *GOD* for Direction. When
 “ one desired him to be short, he answered, he
 “ would be as short as possible, but that he would
 “ not *stint the SPIRIT of GOD* neither.

“ The Account he gave of his *Conversion*, and
 “ *GOD's Dealings with his Soul*, or his *Experiences*,
 “ as he at other Times exprest it, lasted from
 “ *nine to eleven at Night* : and *for an Hour and*
 “ *half next Forenoon*, with but little Interruption.
 “ Among a great many other Things, he told us
 “ the two following Stories.

“ The first was occasioned by his being ask'd,
 “ why he call'd his *Fellow-Traveller* his *Armour-*
 “ *Bearer* ? In Reply whereto, he said, that be-
 “ fore he commenc'd *Itinerant*, this *Brother* that
 “ was now with him, and had been his *Fellow-*
 “ *Traveller* from the beginning, propos'd to him
 “ to go and preach the Gospel beyond the Bounds
 “ of his own Congregation ; to whom he gave
 “ no Answer, *as not knowing the Will of the LORD*
 “ *concerning that Matter*. But after some *Medita-*
 “ *tion* upon it, and *Prayer* to *GOD*, as he open-
 “ ed the *Bible* to read, the *Story of JONATHAN and*
 “ *his Armour-Bearer* cast up to him, without his
 “ having the least Thought of turning to it. He
 “ read, and *saw* (as he said) *every Line, every*
 “ *Word in a new Light* ; and the *LORD* caus'd
 “ it to make a *STRONG IMPRESSION* upon him. As
 “ *JONATHAN* and his *Armour-Bearer* went to the
 “ *Garrison of the Philistines*, so he thought the
 “ *LORD CALLED HIM* and the *Man that was with*
 “ *him to go and preach to the People in EAST-*
 “ *HAMPTON*. He communicated this *IMPRESSION*
 “ to

“ to the *Man*, who answered as JONATHAN’S *Ar-*
 “ *mour-Bearer* did, *do all that is in thine Heart, be-*
 “ *hold, I am with thee.* Then they *prayed* to the
 “ LORD, and the IMPRESSION upon his Mind to
 “ go to EAST-HAMPTON was so *strong*, that he was
 “ as *sure* the LORD SENT HIM as he was of his own
 “ *Existence.* Moreover, the LORD TOLD HIM,
 “ that he should *convert* as many of the People at
 “ EAST-HAMPTON to CHRIST JESUS, as JONATHAN
 “ and his *Armour-Bearer* *slew* of the *Philistines.*
 “ But then, he told the MEN, that as the *Philis-*
 “ *tines* called to JONATHAN and his *Armour-Bear-*
 “ *er*, to come up to them, so *they* must wait, till
 “ they should receive a *Call* from the People of
 “ EAST-HAMPTON. Accordingly, some of the
 “ People, in a few Days, signified to Mr. D---T,
 “ that they would be glad, he would come and
 “ preach to them. Away they travelled, *he* and
 “ the *Man*, up to their *Knees in Snow* ; which he
 “ compared to JONATHAN’S and his *Armour-Bearer’s*
 “ *climbing up, upon their Hands and upon their Feet,*
 “ *to the Garrison of the Philistines.* And according
 “ to the *Faith* which GOD had wrought in him, he
 “ said, he *slew* twenty Persons in EAST-HAMPTON.
 “ i. e. He converted twenty to JESUS CHRIST.

The other Story he told was this. The LORD
 “ COMMANDED him to go to a Town, the Name of
 “ which I have forgot, to preach to the People.
 “ As he rode along, he became very uneasy and
 “ troubled in his Thoughts, because he knew not
 “ what he should say to the People, to whom he
 “ was going. He *prayed* to the LORD, and these
 “ Words were brought to his Mind, and made a
 “ *strong Impression* on him, *Take no Thought what*
 “ *you shall say, for it shall be given you in that Hour,*
 “ Upon this his Trouble vanished, and he was

“ as firmly perswaded GOD would assist him, as he
 “ was of the Truth of his own Existence. [This
 “ Way of speaking he generally us’d in such Ca-
 “ ses] When he began to preach, he had neither
 “ Words nor Thoughts enough to go on ; but
 “ very soon, GOD all at once darted a great Light
 “ into his Mind, so that for one Thought he was
 “ able to utter (and he said he spoke very flu-
 “ ently too) GOD put ten into his Heart.

“ It may be remark’d, when he told the Mini-
 “ sters of his having done any Thing, or gone to
 “ any Place, he always express’d it in some such
 “ Language as that, GOD CALL’D ME, or GOD
 “ COMMANDED ME, or GOD IMPRESSED IT UPON MY
 “ MIND ; and particularly he told them, that
 “ GOD SENT HIM TO BOSTON. Being ask’d, if
 “ by GOD’s Calling, or commanding, or sending
 “ him, or impressing it upon his Mind, and such like
 “ Ways of speaking, he meant that GOD IN-
 “ SPIR’D HIM as he did the ancient Prophets ; he
 “ answered, that they might call it INSPIRATI-
 “ ON, or by what other Name they pleas’d.

“ From which, and many such like Things, all
 “ the Ministers concluded, (as may be seen in
 “ their printed Declaration) that he had upon him a
 “ STRONG TINCTURE OF ENTHUSIASM.

“ His Fellow-Traveller was of the same Stamp,
 “ for being desir’d to give an Account of some
 “ Things, which he knew better than Mr. D---T,
 “ he talk’d just as he had done. The LORD
 “ CALLED me, the LORD MADE A STRONG IMPRESSI-
 “ ON ON MY MIND, I was as sure of it as of my
 “ own Existence, and the like.”

N. B. This *Fellow-Traveller* is a *Lay-Man*, of no Education, and but small Capacity. We had often heard of him before he came to Town with Mr. D---T : And though he was always spoken of in the Style of his *Armour-Bearer*, it was generally thought to be only in a Way of *Ridicule*. But when Mr. D---T came to Town, it was soon seen to be the real Truth of the Case ; for he went no where without *this Man*, and he so far regarded the SOUND of his *Character* as his *Armour-Bearer*, that, wherever he walk'd with him, he would have him *under one of his Arms*, to be, as it were, a Support to it. And in *this Form* he always went to the Place where he was to *preach*, and in like Manner returned from it : And all, no Doubt, in his own *Imagination*, by the *Direction* of the SPIRIT.

I have said so much about this Mr. D---T, that I fear, I have been too tedious. But I chose to be thus particular, as he has all along had so great a Hand in the *religious Stir*, as it has appear'd, more especially, in most Places in CONNEDTICUT, and LONG-ISLAND. 'Twas *he* that began the *Out-cries*, *Swoonings*, *Raptures*, and the like *Extraordinaries*, in those Parts : Nor has any Man been more successful this Way than he. He ought indeed to be always mentioned as the *most noted Instrument*, in the Production of those *Remarkables*, which have made so much Noise in the Land. And he has been as well spoke of by some of the *famous Men* in the *new Way*, as any among them all. Mr. CROSSWELL says, Mr. WHITEFIELD declar'd it as his Tho't of him,* "That of *all Men living* he knew of *none*, who kept a *closer*

* BOSTON *Post-Boy*, Numb. 392.

Walk with GOD ; " and that " Mr. TENNENT, in his Hearing, gave him the Character of being one of the *most heavenly Men* he was ever acquainted with." And for himself, " he prays GOD to bless and prosper *this wondrous Man*, whom he hath *made strong for himself.*" And giving an Account of his Preaching at STONINGTON, he says,† " The first Day he preach'd, he believed, near a *Hundred* were struck with deep Distress almost " in a Moment, *enquiring what they should do to be* " *saved ?* Many of his Opposers, among the rest, " came trembling, and asking Forgiveness of " GOD, and him, for all their *hard Speeches, which* " *they, ungodly Sinners, had ungodly spoken against* " *him.* The Hand of the LORD was with him " also, the *following Days*, so that a *considerable* " *Number* believed, and turned to the LORD."

He adds, " To be brief, the Number of those " who were thought to have received the KING " of GLORY into their Souls, in *eight Days*, in " three Towns, was computed to be about *one* " *Hundred ;* among which, some were *Negroes ;* " and, I think, about *twenty Indians ;* besides a " *vast Multitude*, who were left under *hopeful* " *Convictions.*

But from the Accounts I have given of Mr. D---T is it possible, these Gentlemen should think justly of him, or of his Success in Preaching. And if the *Converts* of his making are of the *like Spirit* with himself, (as is commonly the Case) what must be the Opinion of the World concerning them ? I believe, in *general*, they will entertain a just Thought of them, while they imagine them

† *Post-Boy* Ibid.

to be *such Sort of Persons* as Mr. D----T has himself been described to be.

And notwithstanding these *high Encomiums* of *this Gentleman*, by Mr. W-----D, T-----T, C-----L, and others that might be mentioned, he has been actually pronounced *non compos mentis* by the whole Government of CONNECTICUT.* The same Opinion 12 Men, under Oath, had of him, here at BOSTON.† And the Ministers in *this Town* and CHARLESTOWN have declared it to the World as their Judgment, § “ That he is a Gentleman much acted by sudden
“ *Impulses*, upon such Explications of the Holy
“ Scriptures to himself and his particular Friends,
“ Designs and Purposes, as they can by *no Means*
“ approve of, or justify ; but must needs think
“ *very dangerous* and *hurtful* to the *Interest* of Re-
“ *ligion* ;” For which Reason, among others, they were united to a Man in refusing him their Pulpits.

After all, I deny not, but that Mr. D----T may have been the Means of Good to Souls. i. e. *Accidentally*, and as the *Tendency* of his *Temper* and *Conduct* may have been overruled in God’s Government of the World ; for in the *natural Course* of Things, it led *directly* to *Confusion* and every evil *Work* ; And this has, in Fact, been the *Effect*, more or less wherever he has gone.

I pass now to some other *Preachers* of the *same Spirit* I have been describing ; among whom, if I should again mention Mr. D----T, I hope the

* See the Account at large, in the BOSTON Newspaper, Numb. 1997. † *Evening-Post*, Numb. 370. § Their printed Declaration.

Reader will forgive me ; especially, when he sees it to be a Matter of Necessity, in order to my carrying his Thoughts up to the *true Source* of this *Quakerish* Turn of Mind, in all these *Gentlemen*, as well as those to whom, by their Means, it has been propagated. The *Gentlemen* I have in View, besides Mr. D----T, are Messieurs POMROY, WHELOCK, ALLEN, BLISS ; all of whom, it is generally known, are of *one Soul*, and have gone into the *same Method* of Conduct : Tho' I believe Mr. D----T has outdone them all. These are the *Ministers* (excepting Mr. BLISS whose Residence *now* is in these Parts) who have had the *chief Hand* in raising the *Commutations* in CONNECTICUT ; where *sudden Impulses* and *extraordinary Pretences to the Spirit*, have been more general (in Proportion) and *Extravagant*, than in any of the other *Governments*.

I have been at no small Pains to trace *this Spirit* in these *Gentlemen* up to its *true Origin* : And as, I think, it will reflect great Light upon the present *religious State* of Things in the Land, and be of *publick Service*, to communicate the *Informations* I have received upon this Head, I shall here do it, without any further Apology.

I shall first transcribe a *Letter* from NEW-MILFORD, dated Nov. 16. 1742. This may seem at first View to be remote from the Business in Hand ; but the Close of the *Letter*, together with what may follow, will open its Design, and evidently shew forth the *Rise* of the *Enthusiasm* of the abovenamed *Gentlemen*. It is as follows,

“ Dear Brother, Your’s is before me, wherein
 “ you desire of me a Narrative of the *Rise, Trans-*
 “ *actions,*

“ *actions*, and various *Tenets*, and *present State*, of
 “ those People among us commonly called, *QUA-*
 “ *KERS* ; a Task very difficult, almost as much
 “ so as that of the whole Affair of the *NEW-*
 “ *LIGHTS*, as they are called ; yet, for your Sa-
 “ tisfaction, I shall undertake the Business, and
 “ give a short, general, and faithful Account, to
 “ the best of my Ability ; though the doing of
 “ this will be a renewing of Grief.

Take the Account in the following Order.

“ Some Time in the Year 1726 there appeared
 “ a *flaming Zeal* for Religion, among a Number of
 “ our People ; the Occasion of which (as was
 “ said) was the *dying Counsel* of a loose young
 “ Man to his Companions. They set up *private*
 “ *Meetings*, which they carried on by praying,
 “ reading good Books, singing, &c. The *Meet-*
 “ *ings* were chiefly of the *younger Sort* of People ;
 “ of *CHILDREN* about *FIVE* or *SIX* Years of Age,
 “ and so upwards to about *twenty one*, or *two* :
 “ And there were among them two or three of
 “ *thirty* Years, or more ; tho’ they were mainly
 “ of the more *youngerly Sort*. There seem’d to
 “ appear so much of a Spirit of *real Religion* a-
 “ mong them, that we were greatly encouraged
 “ with the Hope, that true Christianity was re-
 “ viv’d among us ; and we were strengthened
 “ in this Hope by their *abundant Zeal and Warmth*
 “ in religious Things, which was *as great* as you
 “ may any where behold at this Day. After a
 “ while, they multiplied their *Meetings* to three
 “ or four in a *Week*, and I my self frequently
 “ met with them, and some elder Persons ; and
 “ were ready to rejoice with them in the *seem-*
 “ *ing Appearance of Religion*. The Town was then
 but

“ but small, I suppose under the Number of *forty*
“ *Families* ; and yet, there was such a *religious*
“ *Progress*, that there was *added to the Church*,
“ FIFTY, or upwards, in about the Space of 17
“ or 18 Months.

“ About the Space of a Year after they set out,
“ as I remember, Things evidently appear'd with
“ another Face. They first discover'd a great De-
“ gree of *spiritual Pride*, which wonderfully grew
“ and increased in them, and evidenc'd itself by
“ its *Fruits* ; especially, a *Spirit of discerning and*
“ *judging the State of others*, so that there were
“ scarce any that escap'd their Censure, either a-
“ mong the *Living* or the *Dead*, in their Memory.
“ Upon this they began to *purge their Meetings*,
“ (to use their Language) and disallow the *uncon-*
“ *verted* (as they termed them) to meet with
“ them ; for they gave out, that there were *false*
“ *Brethren* and *Betrayers* : And they shifted from
“ Place to Place that they might have none but
“ *Converts* among them. By this Time, we be-
“ gan to be much alarmed, elder Persons with-
“ drew from their *Meetings*, and restrain'd their
“ Children ; yet notwithstanding, there remain-
“ ed a *wonderful Itch* in many to be with them,
“ and sundry did follow them ; and they allow'd
“ them so to do, in Hope of *preselyting* them.

“ Soon after this, they began to correspond
“ with the *Opinionists* in the Country, and to be
“ the Occasion of *Talk and Noise*. The *Anabap-*
“ *tists* wrote to them from RHODE-ISLAND ; and
“ so did the ROGERS's *Crew*, who afterwards made
“ them a *Visit*, and brought them *Books*, with
“ which they were very much pleas'd and capti-
“ vated. Now it was that the *Spirit of Pride*
“ and

“ *and Error* began more openly and daringly to
 “ appear in them. They speak very slightly of
 “ the *Psalms of DAVID*, and some other of the
 “ *Books of sacred Canon* ; not to mention many
 “ *Books of human Composure*, which they treated
 “ with Contempt ; tho’ highly esteem’d by others
 “ as *orthodox and judicious* : Nor did it end in
 “ this only, but they proceeded further, even to
 “ condemn *Gospel-Ministers in general*, and the *civil*
 “ *Magistrate* also. To our *civil Rulers* they gave
 “ no better Style than the BEAST.---These Things,
 “ with what followed, threw the Town into great
 “ Confusion, (as you may well suppose) which is
 “ so well known, that I need only speak it :
 “ They were indeed generally lamented and dis-
 “ approved by the venerable Ministers about us,
 “ as the *Effects* of a *Spirit of Error*.---But to go on,

“ Upon their *professing*, and using Endeavours
 “ to *spread* these Things, with *other Errors*, and
 “ discovering at the same Time great *Rancour of*
 “ *Spirit*, those, who were before *ensnared* by their
 “ *fair Shew*, were brought to consider ; and many
 “ left them, forsaking their *Meetings*. Upon this,
 “ the *principal Persons* in this Affair, to the Num-
 “ ber of about *fifteen or sixteen* in all, Men and
 “ Women, young and old, SEPARATED themselves,
 “ went out from us, and were no more of us ;
 “ setting up and meeting by themselves, on the
 “ *Sabbath*, and also on the *Thursday*, which were
 “ their chief and constant *Meeting-Days*. Tho’
 “ they met on the *Sabbath*, yet they held no *Sanc-*
 “ *tity in that Day more than in any other Day*. They
 “ also chose a *Speaker* (as they termed him) whom
 “ they principally depended on ; yet notwith-
 “ standing, *any one preached that was moved by the*
 “ *SPIRIT*, whether *Man or Woman* ; tho’ not
 “ without

“ without they were thus *moved by the SPIRIT* :
“ And so they went on managing ; yet, as I
“ am credibly informed, some Years ago, there
“ was a Time when the SPIRIT fail’d them, and
“ they had none but *silent Meetings* for a Year or
“ more. Besides their *Speaker*, they had another
“ Kind of *Officer* among them, whose Business it
“ was to take Care of their *Cloathing*, as to its
“ Colour, Fashion, Make, &c. But his *Title* I
“ have forgot. However, this is remarkable, that
“ as they began with *spiritual Pride*, so this con-
“ founded them ; for it was their *Contention* a-
“ bout their *Officers* that *divided* them. Part are
“ returned to their *own Sheepfold*, Part gone over
“ to the *Church of ENGLAND*, and about *six or seven*
“ still remain under the Influence of the *same*
“ *Spirit*, and in the same Errors, unless (as in the
“ Case of all Error) there may be a Variation in
“ some Things : Though I must add, that even
“ these *six or seven* seem’d, of late Years, to be
“ more *moderate* and *sociable*, and there was a
“ Prospect of their returning back to us, before the
“ Appearance of the *NEW-LIGHT* ; for now they
“ seem to think, *They are the Stone cut out of the*
“ *Mountain, that shall fill the whole Earth.*

“ As for their particular *Tenets*, it is difficult,
“ they are so much given to change, to describe
“ them ; yet, in general, (besides their Notion
“ of the SPIRIT’s *being in, and sensibly, and immedi-*
“ *ately leading them*, as I above said) their *Opinion*
“ may be collected from the following Account.

“ At their *first setting out*, as they strongly mag-
“ nified and asserted *Affurance in Believers*, yea,
“ *all Believers* ; so they themselves had the *Faith*
“ of *Affurance*, and were not in *Doubt*, in the *least*
“ *Measure*,

“ *Measure*, for the Space of a Year ; Nay, they
 “ affirm’d it to be a *Sin*, a *great Sin*, in any *Mea-*
 “ *sure*, to *doubt of their good Estate* : And they
 “ had an *Affurance* (as they themselves said) of
 “ the *Salvation of other Persons*.

“ They deny the *Necessity of human Learning*, as
 “ a *Qualification for the Work of the Ministry*.
 “ If Men are *converted*, that they think is *suffi-*
 “ *cient* : Nor may any *but such* take upon them
 “ the *Business of Preaching*.

“ They likewise hold, that none are *converted*,
 “ but such as *conform to them* ; and therefore
 “ they *join* with none else in *religious Affairs*.

“ They us’d to deny and despise the *external*
 “ *Ordinances of Baptism* and the *LORD’s Supper* ;
 “ though they pretended to a *Regard* to them
 “ according to some *spiritual Sense* and *Mean-*
 “ *ing* : But of late they have somewhat altered
 “ their *Principles* upon these Points, and say they
 “ could receive the *Ordinances*, if administred by
 “ a *CONVERTED Man*. And since the *late Stir* in
 “ the *Country*, some of them have said frequent-
 “ ly, they wish’d they could see Mr. W----D, or
 “ T----T, they could receive the *Ordinances* from
 “ them.

“ And, as *spiritual Pride* seems to have been
 “ the *Ground* of all their other *Errors*, so from
 “ this *Root of Bitterness* has sprung the vain *Pre-*
 “ *tence* they make to *sinless Perfection* : For this
 “ absurd and wicked Opinion they assert and hold.

“ They also declare as well as judge, that none
 “ of our *Ministers* are fit to *preach*, or administer
 “ the

“ the *Ordinances* ; and that *none* ought to hear
 “ them : They have likewise an Opinion of
 “ our *civil Rulers* as not fit to set at the Helm of
 “ Government, being *unconverted*.

“ I must not omit observing to you, that as
 “ several of these Persons have, at Times, re-
 “ nounced their *Errors*, and confess the *Spirit of*
 “ *Delusion* they were under, so some of each of
 “ the *three Parties*. i. e. of those who have *return-*
 “ *ed to us*, or *gone over to the Church*, or still re-
 “ tain their *former Spirit*, do, to my Knowledge,
 “ assert, that *much of the Spirit* that is produced
 “ by the *ITINERANTS* and their *Preaching*, is the
 “ SAME WITH THEIR'S : And some of the *standing*
 “ *QUAKERS*, particularly (for such are the small
 “ Remnant of this *Seet* remaining) will *gladly hear*
 “ some of these *Itinerant Preachers* ; and say,
 “ they have the *same Spirit*, *they have, but don't*
 “ *know it* ; *for they themselves did not know at first*,
 “ *whither they were going*.

“ As for *DAVID FERRIS*, of whom you desire an
 “ Account in *particular* ; what I can say is this,
 “ viz, That as he was one of the *NUMBER* and
 “ *FAMILY* that were *strongly attach'd to*, and *deep-*
 “ *ly ting'd with*, the Things above spoken of, so
 “ he had also a strong Inclination to attain some
 “ *humane Learning*. He began his *Grammar* with
 “ *me*.----I had a great many Debates with him.----
 “ At length, he told me, in some Heat, that I
 “ and *this Church* were such *Beasts* as *PAUL* fought
 “ with at *EPHESUS* : Upon which I dismiss him.
 “ From hence he went to Mr. Moss at *DERBY* ;
 “ but being uneasy there, went from thence to
 “ *MILFORD* where he scatter'd some of his *Errors*.
 “ From *MILFORD* he went to *COLLEGE*, where,
 “ it

“ it is said, he kept somewhat hid for a Time ;
 “ though I plainly told the Rector of his *Er-*
 “ *rors*, and the Danger of his *poisoning the Stu-*
 “ *dents*. After some Time he appear’d active,
 “ and with his *plausible Craft*, and *insinuating Be-*
 “ *haviour*, and his *Books*, *corrupted* and *led away*
 “ fundry ; especially, WHELOCK, POMROY, BLISS,
 “ DAVENPORT, &c.

“ Thus, Sir, I have given, as you desired, a
 “ Succinct, and short Account of our long Affair.
 “ I only add, as to the *Facts*, they are the *Truth*.
 “ No more at present, but that I rest your’s &c.
 DANIEL BOARDMAN.”

The Gentleman to whom this Letter was sent, in his Letter conveying it to me, speaks of the Author as the Minister of the Place where these Things happened, and a *worthy, honest, valuable* Person ; and adds, that he desir’d him to write nothing but what might appear in *public*, and believes that I may, if Need be, affix his Name without Offence : For which Reason I have ventur’d to do it.

The Reader will easily observe, how the unhappy *Turn of Mind* that prevail’d at NEW-MILFORD got into the College ; and who the particular Gentlemen were, that were led aside by it : Though these Things will more fully appear in the next Letter I shall insert ; which is as follows.

“ Sir, As you desir’d me, some Time ago, to
 “ send you what I knew, concerning those *Enthu-*
 “ *siasts* who were my *Contemporaries* at YALE-COL-
 “ LEGE ; agreeable thereto I have written what
 “ follows. ----- DAVID FERRIS, one of the NEW-
 p “ MILFORD

“ MILFORD Quakers, came to NEW-HAVEN in the
 “ Year 1729, and was admitted into *College* about
 “ *June*, or *July*, in that Year ; pretending to
 “ have forsaken his *quakerish* and *enthusiastick* Te-
 “ nets : But all was *false*, for though he at first
 “ did not think proper to own them, yet he en-
 “ deavour’d to lay a Foundation to propagate
 “ them, and instil his *Poison* into *all* as far as he
 “ could ; which he did by acting under a *Shew*
 “ of *Zeal* and *Sanctity*, whereby some were en-
 “ snared by him, who have since been the *Propa-*
 “ *gators* of his *Doctrines* and *Tenets*. This FERRIS
 “ was the greatest *Enthusiast* I ever knew. I
 “ believe it was partly owing to his *Constitution*,
 “ and partly to his ignorant, superstitious and il-
 “ literate NEW-MILFORD *Companions*. By his *En-*
 “ *thusiasm* and *Superstition*, he was led into such
 “ wild Errors and Absurdities, that a Man, who
 “ was guided by *Reason* and *Scripture*, would be
 “ amazed at his Folly ; for when he found his
 “ *Mind* strongly engaged in any Thing, although
 “ inconsistent with *Reason* or *Revelation*, yet he
 “ would confidently affirm THOSE IMPULSES to be
 “ from the SPIRIT OF GOD ; and that he *could*
 “ *not be mistaken*, any more than when the Sun
 “ shines and he sees it, it may all be a Decep-
 “ tion. It was impossible, under this strong Per-
 “ swasion of his being inspir’d, to convince him ;
 “ and it was to little Purpose to reason with him,
 “ for that *internal Light* was his *sole Guide* ; and
 “ by it he was led into all Manner of Errors.

“ I cannot better describe the Man, than by
 “ relating what he said to me. He told me, he
 “ was certain, *not one in ten of the Communicants*
 “ *in NEW-HAVEN Church* would be saved ; but
 “ would go directly down to Hell when they died.

“ He

“ He said, it was a Call from Heaven, his coming
“ to *College* ; that it was *reveal'd* to him, when
“ he was sick, that he should recover ; that
“ when he died, he knew he should have a *higher*
“ *Seat* in the *Kingdom of Heaven* than *MOSES*,
“ which *Knowledge* was from the *Illumination* of
“ *GOD'S SPIRIT* ; that he knew *GOD'S Will* in
“ all Things, and liv'd agreeable thereto to that
“ *Perfection*, that if he were to die that Night,
“ he would not desire to have an Alteration made
“ in *one Article* of his Life for *six Years*, for he had
“ not been *guilty of any Sin* in that Time. He
“ was, to be short, filled with *imaginary Revela-*
“ *tions*. He had a proud and haughty Spirit, and
“ appear'd strongly desirous of *Applause*. He
“ was blind to his own Faults, and other Men's
“ Virtues ; but quick to spy out some Things
“ amiss in his Neighbours, and would *judge* and
“ condemn all but his own *Party*, and *enthusias-*
“ *tic Zealots* like himself. He would do all in
“ his Power to advance his own Opinions, and
“ lov'd to *head a Party*, to whom he could dic-
“ tate, and on whom he could impose his *Prin-*
“ *ciples* as *Certainties* : And as he would have
“ it, so it happened ; for by *hiding* himself un-
“ der a *Cloak of Zeal*, some gloomy Persons among
“ the *Students* were ensnared by him, who having
“ mixed something of *Devotion* with their *me-*
“ *lancholly* Tempers, became his *Admirers*, and had
“ his *Person in Admiration* to that Degree, that
“ they believed all he said to be true, and en-
“ tertain'd such an Opinion of his Worth, that
“ they drank in all his Errors without Examina-
“ tion. His *Word* to them was *Demonstration*.
“ Verily, they seem'd to think, he could neither
“ deceive, nor be deceived. They endeavour'd
“ to imitate him in all Things as far as they could.

“ MR. DAVENPORT, WHELOCK, POMROY, and others,
 “ were those who *liv'd with this FERRIS most fa-*
 “ *miliarly*, and have since divulg'd his Errors, and
 “ fill'd Places where they have preach'd with the
 “ *Superstitions* and *'groundless Opinions*, they learn'd
 “ from him, who was their FATHER and DICTA-
 “ TOR as to their *Belief*. This FERRIS liv'd with
 “ us until *March, 1732* ; and then he returned
 “ back to NEW-MILFORD to his old Friends the
 “ *Quakers, before, and without ever taking his Degree*
 “ *at College.*”

The Gentleman in the Ministry, thro' whose Hands, this *Letter* came to me, does not permit the publishing the Name of the *Writer* ; but says,
 “ The Facts you may depend upon as certain.---
 “ He was not only of the same Class at *College*,
 “ but *boarded and lodged* with FERRIS a considera-
 “ ble Time :----And he may be believed.” ---- I shall add in further Confirmation of the above Account, that, for *Substance*, 'tis the same with what I had myself from, at least, half a Dozen Gentlemen last *Commencement*, when I was at *Yale-College*. The Affair indeed is well known in CONNECTICUT. But to those not acquainted with it, it may not be amiss to subjoin the *Narrative* of this Matter, as I *penn'd* it down from the Mouth of a Gentleman in the Ministry, of unblemish'd Character, who was *contemporary* at *College* with Messr. DAVENPORT, WHELOCK, &c ; and was himself, in a Measure, beguill'd by this FERRIS, and had the Honour, at Times, of making one of his *religious Club*. It is thus,

“ DAVID FERRIS came from a *Nest of Quakers*
 “ at NEW-MILFORD, deeply ting'd with their *Spi-*
 “ *rit*. He made a *great Show of Sanctity*, while at
 “ the

“ the *College* ; by Means whereof, he was under
 “ Advantage to propagate his *quakerish* Notions,
 “ and did do it, among a Number of the *Students*.
 “ Mr. POMROY, WHELOCK, ALLEN, DAVENPORT,
 “ BLISS, were *familiar* with him, and *led aside* by him.
 “ They made a *Club*, and often met together.
 “ They did not open their *Principles* to all, but
 “ to those whom they imagined they could work
 “ upon.----They laid great Strefs upon *Impressions*
 “ and *Impulses* ; particularly, upon any *Sense* of
 “ *Scripture* that was suddenly and *strongly suggested*
 “ to their Minds.---They were strangely *unchari-*
 “ *table* ; expressing *themselves censoriously* of most
 “ others : They had indeed *no Opinion* of any
 “ but *themselves* on a *religious Account*. ----- They
 “ pleaded for the SPIRIT’S *immediate, extraordinary*
 “ *Guidance in the Manner* ’tis now pleaded for ; and
 “ were in most *Respects then* as they have ap-
 “ *peared since*. FERRIS left *College* before he took
 “ his *Degree*, professing himself a *Quaker* ; and
 “ its said to be now a *Quaker-Preacher*.”

But, as a further Testimony to the Truth of
 the Account that has been given of the *Corrup-*
tion of these *Gentleman*, at *College*, I shall still
 add a *Letter* that was sent from Mr. ALLEN,
 when a *Student* at *College*, to Mr. BLISS then at
 a Distance from it ; wherein is discovered the
 very *Spirit* of their Father FERRIS, as well as the
Spirit, these *Gentlemen* have been remarkable for
 in these *Times*. It was intercepted in its *Progress*,
 and brought to a Gentleman, who acquainted the
Governors of the *College* with it, and preserved it,
 and allow’d me to take a Copy of it ; which,
 so far as the *present Affair* is concerned in it, is as
 follows,

“ NEW-HAVEN. July 1. 1734. YALE COLLEGE.

“ Worthy Sir, I have of late been greatly at a
 “ loss what I ought to do, with Respect to my
 “ tarrying at College ; being fully perswaded,
 “ that GOD HAS CHOSEN ME FOR HIS : And I
 “ know, my Business is to serve GOD. But here
 “ is the Case ; I have not, for some Time past,
 “ thought, that I have long Time allotted me in
 “ this World : Therefore, it seems I ought to
 “ improve while I have Opportunity ; and have
 “ been very much filled with this Thought, *That*
 “ *I am not now preparing aright for any Service of*
 “ *GOD, but that all this Time is and will be lost ;*
 “ *for it seemed to me, that I ought to be about the*
 “ *Work, which GOD has for me to do in the World,*
 “ *appearing very plain to me, as I thought, that THE*
 “ *SPIRIT SHOULD TEACH ME ALL THINGS, John 14.*
 “ *20, 26. I thought sure, the Arm of the LORD*
 “ *is not shortened, and therefore that I WANTED*
 “ *NOT HUMAN LEARNING, in order to declare the*
 “ *Will of GOD to the World, which I see perishing*
 “ *by Heaps all around me ; and I desire not to*
 “ *come to Men with Excellency of Speech which is*
 “ *of Man's Wisdom, which it seemed to me I was*
 “ *heaping up Treasures of. But I think, I have*
 “ *found out to be contented here, until GOD*
 “ *shall call me in the best Way ; and I am not*
 “ *now concerned what GOD shall do with me.*
 “ *I am fully perswaded, he designs me to get Glory to*
 “ *his Name, and to do much Service for him some-*
 “ *where. And therefore, seeing I am designed*
 “ *for others Good, I ought to be at GOD's Dis-*
 “ *pose, who only knows how I can and shall ef-*
 “ *fect this Thing ; although it seems to me*
 “ *very hard and grievous to be, as it were, under the*
 “ *Harrows, and at the Mercy of evil Men so long in*
 “ *this Place. I think it may be best for the In-*
terest

“ tereft of Religion to tarry here.---What has very
 “ much contributed to my Comfort lately is, that
 “ I have found *feveral Friends in Town among the*
 “ *common People, and fome whom I long to have*
 “ *more Opportunity with-----But whatfoever I do of*
 “ *this Kind, muft be done PRIVATELY : for there*
 “ *are thofe who daily and continually watch for my*
 “ *Halting.-----* Your’s, &c.

TIMOTHY ALLEN.

For Mr. DANIEL BLISS at SPRINGFIELD.

This TIMOTHY ALLEN was, for a while, the
Pafter of the Church at WEST-HAVEN ; but his
old Spirit, reviving and operating in the late Times,
 in a Manner too *extravagant* to be born with, his
 People enter’d their Complaints againft him, and
 he was, after a fair Hearing of the Cafe, difmiff
 from them according to the Method of *Discipline*,
 in the CONNECTICUT Churches. Among the many
 Articles exhibited againft him, I fhall fingle out
 one ; and this I chufe to mention rather than
 any other, becaufe it is fo clearly defcriptive of
 the *dangerous Length*, this giving Heed to *Impulses*,
 and the Notion of the SPIRIT’S *immediate extraor-*
dinary Guidance will carry Men. It is in thefe
 Words of a Letter from a Friend, “ SIR, at your
 “ Defire I have look’d into the *Papers on File*, re-
 “ lating to Mr. T. A. late Minister of WEST-
 “ HAVEN ; and find that one of the Articles
 “ charged and prov’d againft him was, “ that he
 “ had *publickly faid*, that the *Word of GOD*, as
 “ contained in the *old and new Testament*, is but
 “ as an OLD ALMANACK : For which, and various
 “ other Crimes prov’d againft him, he continuing
 “ obftinate, was depos’d by the *Confociation*.

“ Teft. SAMUEL WHITTELSEY. Scribe.

But leaving this Head of *Impulses*, and *immediate divine Revelations*, as the *Instruments* in the *late Commotion* are concerned in it ; I proceed to observe,

That the same Things are become prevalent among the *common People*, in one Place and another, all over the Land. After the Example of the Preachers they admire, they too commonly mistake the Motions of their *own Minds* for *divine Suggestions*, and look for those Communications from the HOLY SPIRIT, which are proper only to INSPIRED Persons. They talk not of the SPIRIT's *Influence* in the Language good Christians have been us'd to ; but more in the Strain of those, who, in the *Apostles Days*, were under his *immediate, extraordinary* Guidance. They have many of them, a low Opinion of *studied Sermons*, as not favouring of the SPIRIT's Help ; while they will gladly hear any who will venture to speak to them without *previous Preparation*, whether *learned or unlearned* (if converted) ; imagining they are wonderfully assisted by the SPIRIT, as to *Matter* as well as *Manner* : Nay, to such a Height have many got, that they not only see *Visions* and hear *Voices* ; but are enabled to such a *Discernment* of the *internal State* of others, that, in a few Minutes, they will fix their Character, whether they are *Ministers*, or *People*, and speak of them, and act towards them, accordingly. And what is still of more dangerous Consequence, the Notions many entertain of the SPIRIT's *Influence* are such, as reflect great Dishonour on the *written Word*. Their Expressions, on this Head, have been strangely *extravagant* ; as we may have Occasion to observe in another Place : And so numerous are the Persons who give Heed to *Impulses* and *Impressions*, and such have been the evil Consequences hereof,

hereof, that some of the warmest Contenders for the *good Work*, have been alarmed publickly to speak against *this Spirit*.

And I am glad, they begin to see the Necessity of such a Conduct. For this *enthusiastical Spirit*, it appears to me, is one of the most *dangerous* ones that can take Place in a Land. 'Tis indeed the true Spirit of QUAKERISM; the *Seed-Plat of Delusion*, and has all along been found to be so.

Not that I would be tho't to insinuate a Word against the *genuine Operations* of the HOLY SPIRIT. There certainly is such a Thing (if we may believe the *Bible*) as the Christian's being *led, guided, taught, anointed*, by the SPIRIT : And this is as true of the *present* as of the *apostolic* Times ; though not in the *same Sense* : And the Want of Care to distinguish properly here has been the Occasion of *sinful Mistakes*, touching the SPIRIT's *Influence*.

In the *first Days* of the Gospel, the *Apostles* and many of the *primitive Christians* were under an *extraordinary* Influence from the SPIRIT. They were *supernaturally* help'd to speak without taking Tho't before-hand what they should say, to utter themselves in Languages they did not understand, to cast out Devils, heal Diseases, and do many wonderful Things. But besides this, there was, even in *that Day*, another Sort of Influence from the SPIRIT, forming Men to a Resemblance of the *divine Being* in *moral Holiness*, and so a *Meetness* for the Glories of the *heavenly World*. And this is *that Influence* which is *common* to *all Ages*, and may be expected by Christians *now*, as well as in the *first Times* of the Gospel. And hereby it is, that

that *Faith, Hope, Charity, Meekness, Humility*, and all those other *gracious Dispositions* are wrought in Men's Hearts, wherein the *Image of GOD*, the *Power of Godliness*, and the *Life of Christianity* do truly consist.

This Influence of the SPIRIT does not consist in sudden Impulses and Impressions, in Visions, Revelations, extraordinary Missions, and the like ; but in working in Men the Preparations for Faith and Repentance, by humbling them for Sin, and shewing them the Necessity of a SAVIOUR ; then by effecting such a Change in them, as shall turn them from the Power of Sin and Satan, and make them new Creatures ; and in fine, by carrying on this good Work begun in them, enabling them to grow in Grace, and patiently continue doing well, 'till of the Mercy of GOD, thro' CHRIST, they are crowned with eternal Life : All which he does in a Way agreeable to our Make as reasonable Creatures, by his Blessing on the instituted Means for the Accomplishment of these Purposes of Mercy.

Accordingly, the *Spirituality of Christians* does not lie in *secret Whispers, or audible Voices, or visible Appearances* ; it does not lie in the Use of more *sublime and spiritual Phrases* than are common among sober and good Christians ; it does not lie in *immediate Revelations of Men's good Estate*, without the *Testimony of Conscience upon thorow Examination*, nor in *such extraordinary Teachings of the SPIRIT as set them above the Scripture, or their own Endeavours, in an Attendance on appointed Means* : I say, the *Spirituality of Christians* does not lie in such Things as these ; but in their being *Partakers of a spiritual Likeness to the LORD JESUS CHRIST, in Faith ; in Purity ; in Lowliness,*
and

and *Humility* ; in *Love* to GOD, and our *Neighbours* ; in *Patience*, *Meekness* and *Gentleness* ; in *Contempt* of the *World*, Contentedness with their Condition, Resignation to God ; and in a Word, a *Zeal* to honour him, and do all the good they can in the *World*. This is the Way in which Christians are to be *one Spirit* with CHRIST ; and by *this Spirit* it is we know, that we dwell in him, and he in us : And in this Sense it is, if any are led by the *SPIRIT* of GOD, they are the *Sons of GOD* ; and if any have not the *Spirit of CHRIST* they are none of his. Such, in whom is found the *Fruit of the Spirit*, *Love*, *Joy*, *Peace*, *Long-suffering*, *Gentleness*, *Goodness*, *Faith*, *Meekness*, *Temperance*, are, properly speaking, *spiritual Christians* : And as *this Fruit* abounds more or less in them, so are they more or less *spiritual*. And this ought always to be the *Rule* of Judgment in this Matter.

It may be common in *these Times*, for *Christians* to think themselves *spiritual*, not so much according to the *spiritual Change* of their *inner Man*, in a Conformity to the *Image* and *Will* of CHRIST, as on Account of some supposed *extraordinary Manifestations of the SPIRIT*, by *open Vision*, or *secret Impulse*, or *immediate Perception*. But 'tis a dangerous Thing for Men to judge themselves to be *spiritual* from *these Things*, which if they really experience, they may not be at all the *better Men*. And the Danger is the greater, because when they once come to entertain *high-flown* Notions of the *SPIRIT's* Influence, and expect to be *immediately* and *extraordinarily* instructed by him, 'tis great Odds but, by Degrees, they are led aside into *Error* and *Delusion*. 'Twould be no Wonder, if their *Imaginations* soon brought them into some Kind of *Equality*, with the *Prophets* and *Apostles* of old,

old, and they should be carried away with the Conceit of GOD's revealing himself to them, in a Manner not altogether unlike *that* of *Inspiration*. And if they should now look down upon *others* with *Pity* and *Contempt*, as Men in the Dark, not having the SPIRIT, to whom the Things of GOD have not been *inwardly revealed*, and as guided by *carnal Reason*, and *fleshly Wisdom* ;--- it would be no other than might be expected. There are indeed no Absurdities, either in *Principle* or *Practice*, but they are capable of falling into them ; Instances whereof have been common in all Ages of the World.*

Pertinent

† A remarkable Instance we have lately had at NEW-LONDON, in the horrible Action performed there, under the Influence of Messieurs DAVENPORT, and ALLEN ; a particular Account whereof was soon sent me by an able faithful Friend, and has since been confirmed, and is now generally known and acknowledged to be the Truth. It is in the following Words.

* “ An Account of the extraordinary Conduct of the
 “ *New-Lights* at NEW-LONDON ; has doubtless be-
 “ fore this Time reach'd you at BOSTON ; but having
 “ been variously represented, the following Account
 “ (which may be depended upon) perhaps may not be
 “ unacceptable.

“ The *Separatists* at NEW-LONDON sent a Boat
 “ over to LONG-ISLAND to invite the grand Enthu-
 “ siast D---T over to Organize their Church, (as
 “ they term'd it). He arrived on, or about the second
 “ Day of *March* : He was no sooner come to Town,
 “ than he began to rectify some Disorders, he supposed
 “ were prevailing among the Children of God : He
 “ published the Messages which he said, he received
 “ from the Spirit in Dreams and otherwise, importing
 “ the great Necessity of Mortification and Contempt
 “ of

Pertinent here are the Words of the excellent Mr. FLAVEL. Says he, † “ In the beginning of
 “ our Reformation by LUTHER, CALVIN &c, there
 “ sprung up a Generation of Men, call’d SWENK-
 “ FELDIANS, great Pretenders to *Revelations*, and
 “ *Visions*, who were always speaking of *Deificati-*
 “ *ons* ; and an higher Strain of Language they
 “ commonly used among themselves, than other
 “ serious Christians understood, and therefore
 “ scornfully entitled orthodox and humble Chri-
 “ stians, who stuck to *Scripture-Phrase*, and whol-
 “ some Form of sound Words, *Grammatists*, *Voca-*
 “ *bulists*, *Literalists*, &c. These Men (as SCUL-
 “ TETUS in his *Annals*, ad Annum 1525, observes
 “ of them) were so entangled in certain *enthusi-*
 “ *astic* Snares, that they tho’t it the highest Im-
 “ piety to renounce them : And they had be-
 “ fool’d Multitudes with their magnificent Words
 “ of *Illumination*, *Revelation*, *Deification*.

“ Much

† *His Works*, Vol. 364, 365.

“ of the World ; and made them believe that they
 “ must put away from them every Thing that they de-
 “ lighted in, to avoid the hainous Sin of Idolatry,
 “ that Wigs, Cloaks and Breeches, Hoods, Gowns,
 “ Rings, Jewels and Necklaces must be all brought
 “ together into one Heap into his Chamber, that
 “ they might, by his solemn Decree, be committed to
 “ the Flames ; together with certain Books of De-
 “ votion, &c. which he determined to be unsafe to be
 “ in the Hands of the People. Accordingly, they
 “ seem’d to be in a Strife who should be first in this
 “ meritorious Action, and then was presently made
 “ a Pile of Men’s and Women’s Apparel and Orna-
 “ ments to which the grand Director added a Pair
 “ of Plush Breeches which he wore to Town, and
 “ which now he would greatly want, were he not
 “ confined in Bed by a Distemper for which I want
 “ a Name.

“ The

“ Much of the same Spirit was THOMAS MUNTZER, JOHN of LEYDEN, DAVID GEORGE, JACOB BEHMAN, &c whose cloudy Non-sense, enigmatical Expressions, and wilful Obscurity, drew many into a strange Admiration of them : They all pretended to an *higher Knowledge* of Mysteries than what the Gospel is acquainted with ; and yet give us, as Mr. BAXTER well observes,† Neither *Reasons* with ARISTOTLE, nor *Miracles* with CHRIST and his *Apostles*, to cause us to believe any of their *new Revelations*.

“ Of the same *Bran* were our late *Familists* in ENGLAND, of whom HENRY NICHOLS was their chief Leader ; who decried the *written Word* as

† His Book of the *Sin against the HOLY GHOST*. P. 148.

“ The Books which were committed to the Flames were as follows, BEVERIDGE’s Thoughts on Religion, part of FLAVEL’s Works, one piece of Mr. HENRY’s, RUSSEL’s seven Sermons, DYER’s Golden Chain, the Whole Duty of Man, one piece of Dr. INCREASE MATHER’s, one of Dr. COLMAN’s, one of Dr. SEWALL’s, and Dr. CHAUNCY’s Sermon against Enthusiasm, Mr. ADAM’s Sermons, all that could be had ; FLYNT’s 20 Sermons, BARNARD’s, HOOPER’s, HART’s, SAMUEL RUSSEL’s, BECKWORTH’s, TODD’s, SEABERRY’s and BLISS’s Sermons, with a Book of WILLIAMS and WADSWORTH ; these being called over, were with much Noise and Outcry burnt on the Town Wharf in the Afternoon of the Sabbath Day, March 6th, just as People were coming from Meeting, who ran to see if Murder, or some other Mischief was not about to be done, and so were Witnesses of this their horrid Delusion, and heard them sing *Hallelujahs* and *Gloria Patri* over the Pile, and heard them with a loud Voice declare, *That the*
“ *Smack*

“ *as a dead Letter*, and set up their own fond Con-
 “ ceits and Fancies, under the Notion of the
 “ SPIRIT ; against whom that heavenly and
 “ learned Man, Mr. SAMUEL RUTHERFORD, sea-
 “ sonably and successfully appear’d. HACKET,
 “ COPINGER, and ARTHINGTON, were of the same
 “ Tribe, who liv’d a while wrapt up in ANTI-
 “ NOMIAN Fancies, which at last break forth into
 “ the highest and most horrid *Blasphemies*.

Having mentioned these Instances of an *enthusiastick Spirit*, he observes upon them in the following

“ *Smock of the Torments of such of the Authors of the*
 “ *abovesaid Books, as died in the same Belief, as when*
 “ *they set them out, was now ascending in Hell in like*
 “ *Manner, as they saw the Smock of these Books rise.*
 “ The next Day sundry other Books (to me un-
 “ known) were burnt ; and the Cloaths, &c. which
 “ were ready in a Pile for that Purpose, would cer-
 “ tainly have been consumed, but that one of the
 “ Fraternity who lov’d the World better than the
 “ rest, and was more apprehensive of the ill Aspect
 “ this Transaction would have on their Scheme and
 “ Party, came running and diverted them from it for
 “ that Time.

“ The *New-Light* Ministers round about are at a
 “ loss how to conduct themselves, and how to make
 “ a Plaster for this Sore. ----

“ We are ready to hope, that God, who brings
 “ Good out of Evil, Light out of Darkness, and Or-
 “ der out of Confusion, by Means of these extraordi-
 “ nary Things, will open the Eyes of People, and
 “ put a Stop to the Growth of Error and Enthusiasm
 “ in this Land.

N. B the *New-Lights*, by a solemn Decree, order’d
 “ Mr. PARSONS’s wonderful piece (preach’d and
 “ printed at *Boston*) into the Flames at *New-London*.

lowing Words, “ The Design of *Satan* in these
 “ Things is, to gain Credit to those *Sects*, as
 “ People *peculiarly favoured and beloved* of GOD
 “ *above others*, as if they were the *peculiar Favour-*
 “ *ites* of Heaven, as DANIEL was ; and so to
 “ draw the *Multitude* to *admire their Persons*, and
 “ *espouse their Errors*.

The Remedies he has provided against such *Enthusiasm* are these *three*, with which I shall close this *Head*.

“ 1. Whatever *Doctrine* or *Practice* seeks Credit
 “ to itself this Way, falls justly thereby under Sus-
 “ picion, that it wants a *solid Scripture-Foundation*.
 “ GOD hath not left his People to seek Satis-
 “ faction in such *uncertain Ways* as these ; but
 “ hath given a *surer Word of Prophecy*, to which
 “ they do well to take Heed.† He hath tied us to
 “ the *standing Rule of the Word*, forbidding us to
 “ give Heed to any other VOICE, or SPIRIT, lead-
 “ ing us another Way.* *Scripture-Light* is a safe
 “ and sure Light, a pleasant and sufficient Light.
 “ The *Scripture* (saith LUTHER) is so full, that as
 “ for *Visions and Revelations*, *nec curo, nec desidero*,
 “ I neither regard, nor desire them. And when
 “ he himself had a *Vision* of CHRIST, after a Day
 “ of Fasting and Prayer, he cried out, *Avoid Sa-*
 “ *tan, I know no Image of CHRIST, but the Scrip-*
 “ *ture*. An *hankering Mind* after these Things,
 “ speaks a *sickly and distempered State* of Soul ;
 “ as *longing after Trash* in young *distempered Per-*
 “ *sons*, doth a *distempered State*, or ill *Habit* of
 “ Body.

† 2 Pet. 2. 19. * Isa. 8. 19. 2 Thes. 2. 1, 2.
 Gal. 1. 8.

2. “ Consider, how often the World hath been abused by the *Tricks* and *Cheats* of that officious Spirit, the *Devil*, in such Ways as these. What hath propagated *Idolatry* among *Heathens* and *Christians* more than this? *Hinc fluxerent multæ Perigrinationes, Monasteria, delubra, dies festi, et alia*, saith LAVATER, in *Job* 33: *Pilgrimages, Monasteries, Shrines of Saints, Holy-Days, &c.* have been introduced by this *Trick*. ’Twere endless to give Instances of it in the *Histories* of former Ages.*

3. “ Consider, how difficult, yea, and impossible it is for a Man to determine, that *such a Voice, Vision, or Revelation*, is of *GOD*, and that *Satan* cannot feign or counterfeit it, seeing he hath left no *certain Marks* by which we may distinguish *one Spirit* from *another*. Sure we are, *Satan* can transform himself into an *Angel of Light*. And therefore abandoning all those *unsafe and uncertain Ways*, whereby *Swarms of Errors* have been conveyed into the World, let
us

* Of the *Prophecies, Visions*, and pretended *Inspirations*, of STORKE, PFEIFFER, BECOLD, WARENDORP, &c. with the *Efficacy* of them, on the *deluded People*, and the *fatal Consequences*, both to the *deceived* and *Deceivers*; See Mr. SAMUEL RUTHERFURD of the *spiritual Antichrist*. See also the *Gospel Way confirmed by Miracles*, published in the Year 1649; where you will find the *free Confession* of ANN WELLS, MATTHEW HALL, &c. *deluding* the People of WHATFIELD, in SUFFOLK, with such *pretended Voices, Visions, Prophecies*, and *Revelations*, the like to which have been scarcely heard of in ENGLAND, since the *Reformation*. *Multitudes* were *deluded* by them.

“ us cleave inseparably to the *clear Word of Prophecy*, the *Rule and Standard* of our *Faith and Duty*.”

Another Thing that very much tends, as I apprehend, to do Hurt to the Interest of Religion, is the Rise of so many *Exhorters*. A Stranger to this Land, and the present Appearance in it, may be at a Loss to know, who are meant by *these Exhorters*: And I'm really asham'd to say, that the Persons pointed out by them, are *Men of all Occupations*, who are vain enough to think themselves fit to be *Teachers* of others; Men who, though they have *no Learning*, and but *small Capacities*, yet imagine they are able, and without Study too, to speak to the *spiritual Profit* of such as are willing to hear them: Nay, there are among these *Exhorters*, *Babes in Age*, as well as *Understanding*. They are *chiefly* indeed *young Persons*, sometimes *Lads*, or rather *Boys*: Nay, *Women and Girls*; yea, *Negroes*, have taken upon them to do the Business of *Preachers*. Nor has this been *accidental* only, or in a *single Place*, or at a *private House*; but there is scarce a Town in *all the Provinces*, where this Appearance has been, but there have been also *these Exhorters*, in smaller or greater Numbers: Neither have they contented themselves to speak in the *more private Meetings* of Christians, but have held forth in the *publick Congregations*.

This has lately been, and still is, the State of Things in the Land, upon this Head. And however some may have a good Opinion of the *Exhortations* of *these Persons*, and encourage them in this Practice, 'tis certainly a very bad one, and portends *Evil* to these Churches.

The

The *Apostolick* Canons, forbidding *Women* to *speak in the Church*, are so peremptory, that not a Word can be said in Favour of their *Exhortations*. We must give up all Pretence to the *Scripture* as our *Rule*, if we may depart from it in a Case, wherein the Mind of CHRIST has been, in so express a Manner, made known to us. Read 1 Cor. 14. 34, 35, and 1 Tim. 2. 11, 12 ; and then say, whether their *speaking in the House of GOD*, can be reconciled with these *positive Injunctions* to the contrary.

And as to *others*, who *abide not in their own Calling*, but take upon them the *Business* that is *assign'd to others*, they throw the *Body of CHRIST* into great Disorder. For as in the *Body natural* there are various Members, adapted to *various Uses* ; so 'tis in the *mystical Body of CHRIST*. All are not *Apostles*, and *Prophets*, and *Teachers* ; And if those who sustain the Place of one Member, will take upon them to act the Part that is proper to another, what may be expected but Confusion ? ---- But having largely express'd my Thoughts upon this Head, in some late *Sermons* that have been made *public*, instead of repeating what I have already said, or offering any Thing further of *my own*, I shall transcribe what some *others* have delivered to the World, whose Names, I know, are held, and justly too, in great Veneration in *these Churches*.

The excellent Mr. GURNALL, in explaining what it is for Christians to *stand*, among other *Particulars*, mentions this,* “ To *stand orderly*, it is requisite that we keep the *Bounds of our Place*

* See his *Discourses upon Eph. 6. 14.* Page 4.

“ and *Calling*.----GOD allows no *Stragglers* from
 “ their *Station* in his *Army of Saints*. As the LORD
 “ hath called every Man, so let him walk, 1 Cor. 7.
 “ 17. Our Walk must be in *that Path* which
 “ our *Call* beats out. We are therefore com-
 “ manded every one to *do his own Business*, 1 Thes.
 “ 4. 11. That which is the *Commander's Business*
 “ in an *Army*, is not the *private Soldier's*; the
 “ *Magistrate's*, not the *Subject's*; the *Minister's*,
 “ not the *People's*. That which is *Justice* in the
 “ *Ruler*, is *Murder* in another. There are *our own*
 “ *Things*, that come within the *Compass* of our
 “ *general* or *particular Calling*: Out of these we
 “ are out of our *Diocefs*. O what a quiet World
 “ should we have, if every Thing and Person
 “ knew his *own Place*! If the *Sea* kept its *own*
 “ *Place*, we should have no *Inundation*; if *Men*
 “ had kept *theirs*, we should neither have seen
 “ *such Floods of Sin*, nor *Miseries*, as this unhappy
 “ *Age* has been almost drowned with. But it must
 “ be a strong Bank indeed that can contain our
 “ fluid Spirits within our *own Terms*. PETER him-
 “ self, was sharply chid, for prying, out of a Cu-
 “ riosity, into that which concerned him not.
 “ *What is that to thee?* John 21. 22. As if
 “ CHRIST had said, PETER, meddle with *thy own*
 “ *Matters*, this concerns not thee: Which sharp
 “ Rebuke, says one, might possibly make PETER
 “ afterwards give so strict a Charge against, and
 “ set so black a Brand upon, this very Sin, as you
 “ may find, 1 Pet. 4. 15, where he ranks the *Bu-
 “ sie-Body* among *Murderers* and *Thieves*.”

And among the *Considerations*, which this *pious*
Divine proposes as of Weight, in order to fix e-
 very one in *his Place*, this is one,* “ That it is

* The same Discourses, P. 5. 6.

“ an *erratic Spirit* that usually carries Men out of
“ *their Place and Calling*. I confess (says he) there
“ is an *Heroicus Impetus*, an *Impulse*, which some
“ of the *Servants of GOD* have had from Heaven,
“ to do Things *extraordinary*, as we read in *Scripture* of MOSES, GIDEON, PHINEHAS, and others.
“ But it is *dangerous* to pretend to the like, and
“ *unlawful* to expect such *immediate Commissions*
“ from Heaven now, when he issueth them out in
“ a more *ordinary Way*, and gives *Rules* for the
“ same in his *Word*. We may as well expect to
“ be *taught extraordinarily*, without using the *ordi-*
“ *nary Means*, as to be *called so*. When I see any
“ *miraculously gifted*, as the *Prophets* and *Apostles*,
“ then I shall think the *immediate Calling* they
“ pretend to is *authentic*. To be sure, we find
“ in the *Word*, *extraordinary Calling*, and *extraor-*
“ *dinary Teaching*, go together. Well, let us see
“ what that *erratic Spirit* is, which carries many
“ out of their *Place and Calling*. It is not always
“ the same ; sometimes its *Idleness*. *First*, Men
“ neglect what they *should do*, and then are easily
“ persuaded to meddle with what they have *no-*
“ *thing to do*. The *Apostle* intimates this plainly,
“ 1 Tim. 5. 13. *They learn to be idle, wandering*
“ *from House to House, and not only idle, but Busy-*
“ *Bodies*. An idle Person is a *Gadder* ; he hath
“ his Foot on the *Threshold*, easily drawn from
“ his *own Place*, and as soon into *another's Diocese*,
“ He is at *Leisure* to hear the *Devil's Chat*. He
“ that will not serve GOD in his *own Place*, the
“ *Devil*, rather than he shall stand out, will send
“ him on his *Errand*, and get him to put his *Sic-*
“ *kle into another's Corn*. *Secondly*, Its *Pride* and
“ *Discontent* that makes Persons go out of their
“ *Place*. Some Men are in this very unhappy,
“ their *Spirits* are too big and haughty for the
“ *Place*

“ Place GOD hath set them in. Their *Calling*,
“ may be, is mean and low, but their Spirits high
“ and tousing ; and whereas they should labour
“ to bring their Hearts to their Condition, they
“ project how they may bring their Condition to
“ their proud Hearts. They think themselves
“ very unhappy, while they are shut up in such
“ straight Limits. Shall they be hid in a Croud,
“ lie in an obscure Corner, and die before they
“ let the World know their Worth ? No, they
“ can’t brook it ; and therefore they must get
“ on the Stage, and put forth themselves one
“ Way or other. It was not the *Priest’s Work*,
“ that CORAH and his *Complices* were so in Love
“ with, but the *Priest’s Honour* which attended the
“ Work : This they desir’d to share, and liked
“ not to see others run away with it from them ;
“ Nor was it the *Zeal* which ABSALOM had to do
“ *Justice*, which made his Teeth water so after
“ his *Father’s Crown*, though this must silver over
“ his Ambition. These Places of *Church* and *State*
“ are such fair Flowers, that proud Spirits, in all
“ Ages, have been ambitious to have them set in
“ their own Garden ; though they never thrive
“ so well as in their proper Soil. In a *third*, ’tis
“ *Unbelief*. This made UZZAH stretch forth his
“ Hand unadvisedly to stay the *Ark* that shook,
“ which, being not a *Levite*, he was not to touch.
“ Alas ! good Man, it was his *Faith* shook more
“ dangerously than the *Ark* : By fearing the Fall
“ of this, he fell to the Ground himself. GOD
“ needs not our Sin to shoar up his Glory, Truth,
“ or Church. *Lastly*, in some it is *misinformed*
“ *Zeal*. Many think they may do a Thing, be-
“ cause they can do it. They can preach, and so
“ they may. Wherefore else have they Gifts ?
“ Certainly the Gifts of the Saints need not be
“ lost,

“lost, any of them ; though they be not laid
 “out in the *Minister's Work*. The *private Chri-*
 “*stian* hath a large Field, wherein he may be
 “serviceable to his Brethren. He need not break
 “the Hedge GOD hath set, and thereby occasi-
 “on *such Disorders* as we see to be the Conse-
 “quence of this. We read, in the *Jewish Law*,
 “Exod. 22, that he who set a Hedge on Fire,
 “and that Fire burnt the Corn standing in the
 “Field, was to make Restitution, though he only
 “fired the Hedge (may be not intending to hurt
 “the Corn) ; and the Reason was, because his
 “firing the Hedge was the Occasion of the
 “Corn's being burnt, though he meant it not. I
 “dare not say, that *every private Christian*, who
 “hath, in *these Times*, taken upon him the *Min-*
 “*ister's Work*, did intend to *make such a Com-*
 “*bustion in the Church, as hath been, and still sad-*
 “*ly is among us.* (GOD forbid I should think
 “so !) But O that I could clear them from be-
 “ing *accessary* to it, in that they have *fired the*
 “*Hedge which GOD hath set between the Minister's*
 “*Calling and their's.* If we will acknowledge the
 “*Ministry a particular Office in the Church of*
 “CHRIST (and this I think the *Word* will com-
 “pel us to do) then we must also confess, it is
 “not *any one's Work*, though never so able, ex-
 “cept *called to the Office.*”

The next *Author* I would transcribe from, is
 holy Mr. FLAVEL ; and the rather, because he
 has largely and clearly exprest himself upon this
 Head. Among the *most successful Methods* us'd by
false Teachers to draw *Multitudes of Disciples after*
them, one that he particularly mentions is,† “*Their*

† *His Works*, Vol. I. Page 633, 634.

“ granting to the *ignorant* and ambitious among
 “ them the *Liberty of Prophefying* ; the flattering
 “ them into a Conceit of their excellent Gifts,
 “ and Attainments, when (as he fays) GOD knows,
 “ they had more Need to be *catechifed*, and taught
 “ the *Principles* of Christianity, than undertake
 “ to expound and apply thofe profound Myfte-
 “ ries to others.

“ *Satan* (he goes on) hath filled the Church
 “ and World with *Errors* and *Troubles* this Way,
 “ When *ignorant* and *unexperienc'd* Perfons begin
 “ to think it a low and dull Thing to fit, from
 “ Year to Year, under other Men's Teachings,
 “ and fo fancy that they are wifer than their
 “ Teachers, their Pride will quickly tempt them
 “ to fhew their *Ignorance* ; and *that mifcheivous*
 “ *Ignorance* will prove *dangerous* to the *Truth*, and
 “ *troublesome* to the Churches. The *Apoftle* forbids
 “ the *Ordination* of a *Novice*, *left he be puffed up*,
 “ *and fall into the Condemnation of the Devil*. And
 “ in 1 Tim. 1. 7. he fhews us the Reason, why
 “ fome fwerved and turned afide unto *vain Jang-*
 “ *ling* ; and it was this, *that they defired to be*
 “ *Teachers of the Law*, *neither understanding what*
 “ *they faid*, *nor whereof they affirmed*. That is,
 “ they affected to be *Preachers*, tho' not able to
 “ *ſpeak congruouſly*, with *tolerable Senſe* and *Reason*.

“ I do not here cenſure and condemn the Uſe
 “ and Exercife of the *Gifts* of all private *Chriſtians*.
 “ There are to be found among them ſome Perfons
 “ of RAISED PARTS, and ANSWERABLE MODESTY AND
 “ HUMILITY, who may be very uſeful, when CALL-
 “ ED to Service, in EXTRAORDINARY CASES, by the
 “ Voice of Providence ; or exerciſe their Gifts
 “ in a *probationary Way*, or in DUE SUBORDINATION
 “ unto

“ unto CHRIST's *publick Offices*, and *Ordinances*,
 “ by and with the *Consent of the PASTOR*, and *Con-*
 “ *gregation.*

“ But when *unqualified and uncalled Persons* un-
 “ dertake such a Work, out of the *Conceit or*
 “ *Pride of their Hearts*, or are allur'd to it by the
 “ *crafty Design of erroneous Teachers*, partly to o-
 “ *verthrow a publick, regular, and standing Ministry*
 “ *in the Churches*, to which End the *Scriptures* are
 “ manifestly abused, such as Jer. 31. 34. Rom.
 “ 12. 6. I Cor. 14. I Pet. 4. 10. with many
 “ others ; this is the Practice I here censure,
 “ which, like a *Trojan Horse*, hath sent forth *Multi-*
 “ *tudes of erroneous Persons into the City of GOD*, to
 “ *infest and defile it.*

“ I cannot doubt, but many a sincere Christian
 “ may be drawn into such Employment, which
 “ puts him in a Capacity of honouring GOD in
 “ a more eminent Way, which is a Thing desira-
 “ ble to an honest and zealous Heart ; and that the
 “ Temptation may be greatly strengthened upon
 “ them, by the *plausible Suggestions of cunning Se-*
 “ *ducers*, who tell them, that *those Ministers* who
 “ oppose and *condemn this Practice*, do it as Men
 “ concerned for their *own Interest*, as desirous to
 “ *monopolize the Work to themselves*, and as *envying*
 “ *the LORD's People* ; and that CHRIST hath
 “ given them *greater Liberty* in this Case, than
 “ those Men will allow them. By this Means they
 “ draw many after them, and fix them in their
 “ *erronious Ways.*

“ I have no Mind at all here, to expose the
 “ *Follies and Mischiefs* introduced this Way ; as
 “ neither being willing to grieve the Hearts of
 the

“ the *Sincere* on one Side, nor gratify *scoffing Atheists*, and profane Enemies to Religion, on
 “ the other Side: Only, this I will, and must say,
 “ that by this Means the *sacred Scriptures* are most
 “ *injuriously wrested*, the *Peace and Order of the Church*
 “ *disturbed*, and a great many *Mistakes and Errors*
 “ *introduced*.”

The *Remedies*, he prescribes for the Cure of this Evil, are these that follow,

“ 1. Let all that encourage others, or under-
 “ take by others Encouragement, such a Work
 “ as this, for which they are not *competently qua-*
 “ *lified*, and unto which they are not *regularly call-*
 “ *ed*, consider seriously with themselves, what *Dan-*
 “ *ger* they cast their own and *other Men's Souls*
 “ *upon*. The *Apostle* tells us, 2 Pet. 3. 16. *That*
 “ *the unlearned and unstable do wrest the Scriptures*
 “ *to their own Destruction*. Danger enough, one
 “ would think, to scare them from it, did not the
 “ *same Sin of Ignorance*, which makes them *wrest*
 “ *the Scriptures*, cause them also to flight and over-
 “ look the *Danger* of so doing. Certainly, my
 “ *Friends*, it is a great deal safer, and more ex-
 “ cusable, to put an *ignorant Rustick* into an *Apo-*
 “ *thecary's Shop* to compound a Medicine of Drugs
 “ and Spirits, which he understands not, and con-
 “ fidently administer the same to the *Bodies* of
 “ Men, than for such Persons as are led by *Ig-*
 “ *norance and Confidence*, to intermeddle with the
 “ *ministerial Employment*. The one, perhaps, by
 “ Mistake, may poison Men's *Bodies* ; but the
 “ *other* their *Souls*. An ignorant *Pilot* or *Master*,
 “ that never learned the *Compass*, are rather to
 “ be trusted, among Rocks and Quick-Sands,
 “ than

“ than a *proud, ignorant* Person with the Conduct
 “ of *Souls*.

“ 2. What daring *Prefumption* is it to intrude
 “ ourselves into so great and weighty an Employ-
 “ ment, without any *Call* or *Warrant* of CHRIST ?
 “ Rom. 10. 14. If every *Phaeton*, that thinks
 “ himself able, shall undertake to drive the *Cha-*
 “ *riot of the Sun*, no Wonder if the World be set
 “ on Fire. Gifts, and Abilities of Mind, are not
 “ of themselves sufficient to make a *Preacher*.
 “ Some *Lawyers* at the *Bar* may be as skilful as
 “ the *Judge* upon the *Bench* ; but without a
 “ *Commission* they dare not sit there.

“ 3. The *Honour* you affect, to vent your un-
 “ found Notions with Liberty, is, in *Scripture-*
 “ *Account*, your greatest *Disbonour*. The *Scripture*
 “ reckons *false Teachers* among the *basest* of the
 “ People. *The Prophet that teacheth Lies, he is the*
 “ *Tail*. i. e. the *basest* Part of the whole Body
 “ of the People, Isa. 9. 15. And so far is *due*
 “ *Gospel-Liberty* from countenancing such *danger-*
 “ *ous Irregularities*, that we find in a *clear Prophe-*
 “ *cy* of Gospel-Times, what *Shame* GOD will
 “ pour upon them. Zech. 13. 4, 5. *They shall*
 “ *be brought with Shame enough to confess, I am no*
 “ *Prophet, I am no Husbandman, or Man taught to*
 “ *keep Cattle from my Youth*.

“ 4. How much more *safe, regular, and advan-*
 “ *tageous* were it for such as you, to fill your own
 “ proper Places, under *able and faithful* Gospel-
 “ *Ministers*, and to suck the *Breasts* of fruitful Or-
 “ *dinances*, than to consume and pine away by
 “ *sucking your own Breasts* ? I mean, living upon
 “ your

“ your own *weak and insufficient Gifts*, in the *sinful Neglect* of CHRIST’s *Appointments* ?”

Worthy also of a Place here are the Words of the famous Mr. BOLTON ; and the rather, as they are admirably descriptive of some of the *Exhorters* of the present Day.* “ Others there are (says he) who may gloriously pretend, and protest with great Bravery and Confidence, their Assent and Assistance to the best and holiest Courses ; put on a temporary counterfeit Profession, and fashionable Conformity to the Communion of Saints, that thereby they may pass more fairly and plausibly, out of *one Calling* into another ; from a baser, lower, more neglected, and toilsome Trade, into some other of more Liberty, Acceptation and Ease : Or else break out of all Callings ; and so, by the *unhallowed Mystery of a sacred Cozening*, if I may so call it, *live upon their Profession* ; and by *abusing the tender Consciences of weak Christians*, with the *controuling and countermanding Tyrannies*, as it were, of an *affected, furious Zeal*, suck out of them no small Advantage, and prey too plentifully upon the People of GOD. Such as these are ready to pretend, and intimate, that such base, earthly, and worldly Employment, and spending of their Time, is disgraceful, and derogatory to the Providence of GOD, and their *Christian Liberty* ; that with unworthy Detainments, and Avocations, it interrupts them in the Pursuit of their *general Calling* ; disables and hinders them in Discharge of holy Duties.

* *His general Directions for a comfortable Walking with GOD*, P. 48, 49.

“ But let them know, that *Christianity*, if *sound* and
 “ *true*, doth not *nullify*, but *sanctify* our *particular*
 “ *Callings*. Thou oughtest to continue with *Con-*
 “ *scionableness* and *Constancy* in that *personal Call-*
 “ *ing*, where thy *Calling to Grace* did find thee, if
 “ it be warrantable and lawful.” He proceeds in
 the next Paragraph,

“ If any Man then, upon giving up his Name
 “ to Religion, shall grow into Neglect, Distaste,
 “ or Dereliction of his honest *particular Calling* ;
 “ we may ever *strongly suspect him of Hollowness*
 “ *and Hypocrisy*. It is the *confident Conclusion* of a
 “ very learned and holy Divine, * “ Though a
 “ Man be endued with excellent Gifts, and be a-
 “ ble to speak well, *conceive Prayer*, &c. with
 “ some Reverence to hear the Word, and receive
 “ the Sacraments ; yet, if he practice not the
 “ Duties of Godliness *within his own Calling*, all
 “ is but *Hypocrisy*.” And a little onwards, “ A
 “ true Convert therefore is so far from casting off
 “ his *personal Calling*, that after his *calling to Chri-*
 “ *stianity*, he is won’t to discharge the *Duties*
 “ thereof with far more Care and Conscience, tho’
 “ with a better Mind, more moderate Affections,
 “ and for a blest End.”

I cannot break off more pertinently than in the
 Words of Mr. BAXTER, which I can heartily re-
 commend, as containing the very Advice I would
 give at this Day. † “ *Association*, says he, breed-
 “ eth *Familiarity* ; and *Familiarity* breedeth *Love* ;
 “ and *Familiarity* and *Love* to the *Godly* doth

* PERKINS of *Callings*, P. 734. † *His Works*,
 Vol. 3. Page 203.

“ lead to *Familiarity* and *Love* to GOD and God-
 “ *liness*. Use therefore often to *meet together*, be-
 “ sides the more *publick Meeting* in the *Congrega-*
 “ *tion* ; not to *vent any unsound Opinions*, nor yet
 “ in *Distaste of the publick Meeting*, nor in *Opposi-*
 “ *tion to it*, nor at the *Time of publick Worship* ;
 “ not yet to make a *groundless Schism*, or to *sepa-*
 “ *rate from the Church* whereof you are *Members* ;
 “ nor to *destroy the old*, that you may gather a
 “ *new Church* out of its *Ruins*, as long as it hath
 “ the *Essentials*, and there is *Hope of reforming*
 “ it ; nor yet would I have you *forward to vent*
 “ *your own supposed Gifts, and Parts, and Teaching* ;
 “ ----nor to attempt that in the *Interpretation of*
 “ *difficult Scriptures*, or *Explication of difficult Con-*
 “ *troversies*, which is beyond your *Ability*, though
 “ perhaps *Pride* may tell you, that you are as *a-*
 “ *ble as any*. But the Work I would have you
 “ meet about is this, to repeat together the Word
 “ you have *heard in public*, to pour out your
 “ *Joint-Prayers* for the *Church*, and *yourselves* ;
 “ to join in *cheerful Singing* the Praises of God ;
 “ to open your *Scruples*, and *Doubts*, and *Fears*,
 “ and get *Resolution* ; to quicken each other
 “ in *Love*, and *Heavenliness*, and *holy walking* :
 “ And all this, not as a *separated Church*, but as
 “ a Part of the Church more diligent than the
 “ rest in *redeeming Time*, and helping the Souls
 “ of each other *Heaven-ward*.

“ I know that many of late do abuse *private*
 “ *Meetings* to *Schism*, and to *vilify GOD's Ordi-*
 “ *nances*, and *vent the windy Issue of their empty*
 “ *Brains*. But betwixt these *Extreams* I advise
 “ you to walk ; and neither to *forsake the As-*
 “ *sembling of yourselves together, as the Manner of*
 “ *some is* ; not yet to be carried about with di-
 “ verse

“ *verse and strange Doctrines* : But let all your
 “ *private Meetings* be in *Subordination* to the pub-
 “ *lic* ; and by the *Approbation* and *Consent* of
 “ your *spiritual Guides*, and not *without* them of
 “ *your own Heads*.”

Another *bad Thing*, I must not omit to mention, is, the *Confusion* that has been so common, of late, in some of our *Houses* for *Worship* ; I mean not only on Account of the *Screamings* and *Shriekings* of the People, but their *talking*, and *praying*, and *exhorting*, and *singing*, and *laughing*, and *congratulating* one another by *shaking Hands*, and sometimes *kissing* ; and all at the *same Time*, and in the *same Assembly* : On which Things their Hearts have been zealously set, that the *same Houses* have scarce been emptied for a *Week* together, *Night* or *Day*. It may seem incredible simply to relate these Facts ; but they are the real Truth. Says a Friend, in giving an Account of some Things, he was himself a *Witness* to, --- “ Half a Score of
 “ them would be *exhorting* all together, and more
 “ many Times ; and some would be *praying* ; some
 “ again would do nothing but *sing*, and that for
 “ an Hour, or more : And thus there would be
 “ *exhorting*, *praying*, *singing*, all at the *same Time*
 “ by those different Persons ; whereby the Noise
 “ was so confused and loud, that a Person could
 “ scarce speak to another so as to be heard.”
 And a little onwards, --- “ The Meeting was car-
 “ ried on with what appeared to me great Confu-
 “ sion ; some *screaming* out in Distress and An-
 “ guish ; some *praying* ; others *singing* ; some a-
 “ gain *jumping up and down* the House, while o-
 “ thers were *exhorting* ; some *lying along* on the
 “ Floor, and others *walking* and *talking* : The
 “ whole with a very great Noise, to be heard at a
 “ Mile’s

“ *Mile’s Distance*, and continued almost the whole
 “ *Night.*” And yet again, “ Many of the young
 “ *Women* would go about the House *praying* and
 “ *exhorting*; then they would separate themselves
 “ from the other People, and get into a Corner
 “ of the House to *sing* and *rejoice* together; and
 “ then they would break forth into as great a
 “ *Laughter as could be*, to think, as they exprest it,
 “ that they should go Hand in Hand to Heaven.
 “ Then they would speak it over again, and shout
 “ out into a great *Laughter*, *laughing* and *singing*,
 “ *jumping up and down*, and *clapping their Hands*
 “ together; and some would be so filled with Joy,
 “ as they pretended, that they could not *stand* or
 “ *walk*: And all this, when, at the same Time,
 “ there were *threescore* Persons lying, some on the
 “ Floor, some across the Seats, while others were
 “ held up and supported in great Distress.” And,
 after some other Things upon the Times he adds,
 “ Thus they spent more than *seven Days*. The Meet-
 “ ing-House was scarce empty, but some or other
 “ were there, the whole of the Time, both *Night*
 “ and *Day.*” Agreeable whereto is another Ac-
 count from another Part of the Country, “ -----
 “ They had a publick Exercise *every Day*, and for
 “ *nine Nights* successively. Numbers of the Peo-
 “ ple continued the greatest Part of the Night,
 “ in the utmost Disorder. They were *groaning*,
 “ *crying out*, *fainting*, *falling down*, *praying*; *exhort-*
 “ *ing*, *singing*, *laughing*, *congratulating* each other,
 “ which they did by *shaking Hands* and *Embraces*.
 “ (the latter was commonly practised by *differ-*
 “ *ent Sexes*) and by the *fifth Night*, there were
 “ almost *three Hundred* thus affected, who were
 “ acting their different Parts at the *same Time*;
 “ which occasioned inexpressible Confusion, and
 “ render’d it impossible to make a just Observa-
 “ tion

“ upon all that passed ; but I evidently found.” ---
 To the like Purpose is what we have printed
 in the *Boston Post-Boy*,† ---“ He (Mr. D----r) and
 “ some other Ministers, and young gifted Bre-
 “ thren, held forth every Day on the *Commence-*
 “ *ment* Week, and generally continued ’till ten or
 “ eleven at Night, and then a great Part of
 “ their Carryings on was, not by *praying, singing,*
 “ and *Preaching upon a Text* as usual ; but one
 “ would make a *short Prayer*, then another give
 “ a *Word of Exhortation* : Then one would pro-
 “ pose a *Psalms*, then another a *Prayer*, then ano-
 “ ther a *Word of Exhortation*, and so on, without
 “ any certain Order, or Method ; so that in one
 “ Meeting of two or three Hours, there would
 “ be, it may be, 20 or 30 distinct Exercises car-
 “ ried on, by 5 or 10 distinct Persons ; some
 “ standing in the *Pulpit*, some in the Body of
 “ the *Seats*, some in the *Pews*, and some up *Gal-*
 “ *lery* ; and oftentimes, *several of them would*
 “ *speak together* : So that some *praying, some ex-*
 “ *horting, and terrifying, some singing, some scream-*
 “ *ing, some crying, some laughing, and some scold-*
 “ *ing*, made the most amazing Confusion that ever
 “ was heard.”

I could go on with Accounts of this Nature,
 as I have had them from Numbers of Persons,
 upon the Evidence of their *own Eyes and Ears* ;
 but ’tis needless in so plain a Case. There are
 few Places, where the *late Commotion* has been ;
 especially, where it has been spoken of as *remark-*
able, but there has been *this Appearance* also in a
 less or greater Degree : Yea, and so high were
 the People in their Opinion of it, as a *Sign* of

 † Numb. 391.

the *extraordinary* Presence of the SPIRIT with them, that if you talk'd with them to shew them the *Indecency* of such Carryings on, they would only pity you, and speak of you, as poor *carnal Sinners*, destitute of the SPIRIT, and in the *broad Way* to *Hell*.

To such as may still be of this *Temper* of Mind, I have nothing to say, as not thinking them fit Persons to be reasoned with ; and as to others in the *sober Exercise* of their *Understanding*, the bare Relation of such *Extravagancies* is enough to expose them ; especially, when they are compar'd with the like *Disorders* in the Church of CORINTH, condemned by the Apostle PAUL,* and upon this eternal Maxim of Truth, That GOD is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.†

The last Thing I shall mention as of dangerous *Tendency*, is that *Spirit of Error* which is gone forth into the Land. And here it will be necessary to descend to Particulars, under each of which I might easily enlarge, but find my self oblig'd to contract, lest this Volume swell beyond its intended Size.

The first *Error* I would take Notice of, is that which supposes *Ministers*, if not *converted*, incapable of being the *Instruments* of *spiritual Good* to Men's Souls. Mr. WHITEFIELD very freely vented this Error. I have myself been present, when he delivered that from the *Pulpit*, upon this Head, which I could not but think very unsafe ; and, in what he has wrote, his Language is such as e-

* 1 Cor. 14. 23, 26. † V. 33.

evidently tends to lead People into *wrong Sentiments* about the *Preaching* of Ministers, if thought to be *unconverted*. His Words are these,† “ The Reason why Congregations have been so dead, is because they have *dead Men* preaching to them. ---- For how can *dead Men* beget living Children ? Its true indeed, GOD may convert People by the *Devil*, if he pleases ; and so he may by *unconverted* Ministers. But I believe, he seldom makes Use of *either of them* for this Purpose.* No, the LORD will chuse Vessels made meet by the Operation of the BLESSED SPIRIT for his sacred Use.” And a few Pages onwards, § “ I insisted much, in my Discourse upon the Doctrine of the New-Birth, and also the *Necessity* of a Minister’s being *converted*, before he could *preach CHRIST* aright.-- *Unconverted* Ministers are the *Bane* of the Christian Church.” And in his *Sermon* at GLASGOW,

† *Journal at NEW-ENGLAND*, P. 70.

* Mr. TENNENT’s Language upon this Head of unconverted Ministers is much the same. In his *Sermon* at NOTTINGHAM, P. 8. He has these Words, “ Is a *dead Man* fit to bring others to *Life* ? Sad Experience verifies the Unprofitableness of the Ministry of unconverted Men.----What if some Instances could be shewn of unconverted Ministers being instrumental in convincing Persons of their lost Estate ? The Thing is very rare and extraordinary. And for what I know as many Instances might be given of *Satan’s* convincing Persons by his Temptations. Indeed, its a Kind of *Chance-Medley*, both in Respect of his Father and his Children, when any such Event happens.”

§ P. 85, 86.

on *Luke* 4. 18, 19. “ It is absolutely necessary
 “ before a Minister undertake to preach the Gos-
 “ pel, that he have an experimental Acquaintance
 “ with JESUS CHRIST.” Page 6. “ It is indeed
 “ impossible in the very Nature of Things, that
 “ a Man should preach CHRIST who doth not
 “ know him.” Page 8. “ I believe GOD doth
 “ not convert others by unconverted Men.” P. 12.

I don't observe, in these Passages, any Distinction between Ministers in a *private Capacity as Christians*, and as *Officers in the Church of CHRIST*. In the first Sense, Conversion is as *necessary* for *Ministers* as *People* ; nor can they, except they be *converted*, enter into the Kingdom of GOD. But *Conversion* does not appear to be *alike necessary* for *Ministers* in their *public Capacity*, as *Officers* in the Church. That they should be *converted* is, no doubt, a Matter of great Importance ; nor will it be denied, that *converted* Ministers, *cæteris paribus*, are much the best qualified Persons to serve the great Ends of the Ministry, in forming Men to Holiness, and building them up through Faith unto Salvation : But that this is *necessary* to their being *true Ministers*, we no where find in the *Word of GOD* ; much less that they can no more *beget* (i. e. as *Instruments*) *Children* in the *spiritual*, than *dead Men* can in the *natural* Sense : Nor are they, any where in the *Bible*, compar'd to the *Devil*, and put upon a *Par* with him in Respect of *Unfitness*, as *Instruments* in the Business of *Conversion*, or the Likelihood of GOD's making Use of them as *Instruments* in this Work. Suggestions of this Nature are the Fruit of Men's *own Imaginations*, and not what they have fetch'd from that *unerring Rule*, the *Scripture of Truth*.

Neither

Neither does this *Gentleman* distinguish between *visible* and *real Conversion* ; which is a very *necessary Distinction* in this Case. 'Tis readily own'd, *VISIBLY unconverted Men* are *unfit* to be *Ministers*, and ought not to be so. That is to say, Men who are *visibly unsound in the Faith*, or of a *bad Life*, should, upon no Terms, be *admitted* into the *Ministry* ; or if, after they have been in the *Ministry*, this should appear to be their Character, they ought to be *turn'd out of it*. But can this be truly said of those who are *visibly*, though not *really*, the Men it is required they should be ? By no Means. The LORD JESUS CHRIST has given his Church no *Rule* by which they can discover *secret Hypocrisy* : And notwithstanding the closest Adherence to *Scripture Directions*, *Hypocrites* may be *admitted* into the *Ministry*; and being admitted, can't but on *visible Evidence* be *excluded* ; nay, as the Case may be, it would be an *open Violation* of the Laws of JESUS CHRIST to displace them from their *Office*. And would CHRIST have suffered it to be thus, if Persons *visibly holy*, tho' not *really* and *inwardly* so, might not be employ'd in the *Work* of the *Ministry* ? If such were as *unfit* as the *Devil* for this Employment, and as *unlikely* to be us'd as *Instruments* for Good to Men's Souls, is it possible the *compassionate* JESUS should leave his Church without some *certain Criterion*, by which they might know, who were *inwardly hypocritical* when their *outward Appearance* was good, and who were not ? And for Want of *such a Mark*, must not the Minds of serious, well-dispos'd People, be in eternal Perplexities about their Ministers, as *not being able to know* whether they are *really converted*, and not having *sufficient Means to know* ?

The Truth of the Matter, in short, is this ; *VISIBLE Holiness* is that *alone*, the Laws of *JESUS CHRIST* will allow us to judge by ; and if *Ministers* are *holy* in *this Sense*, they are to be treated as the *Ministers of CHRIST* ; and People may in *Faith* attend their *Preaching*, hoping for a *divine Blessing* :

Nor is it reasonable to think a merciful *GOD* would withhold his *Blessing*, meerly because the *Preacher* is not the Man *inwardly*, he professes to be *outwardly*. 'Tis indeed a downright *popish Principle* to make the *Efficacy* of *Ordinances* depend on the *unknown secret Holiness* of the *Administrators* of them.

Agreeable to these Sentiments is the following *Article*, in the *WESTMINSTER Confession of Faith*,†
 “ The Grace which is exhibited in, or by the Sa-
 “ craments rightly us'd, is not conferred by any
 “ Power in them : Neither doth the *EFFICACY*
 “ of a *Sacrament* depend upon the *PIETY*, or *In-*
 “ tention of him that doth administer it ; but up-
 “ on the *Work of the SPIRIT*, and the *Word* of
 “ *Institution*, which contains, together with a Pre-
 “ cept authorising the Use thereof, a *Promise* of
 “ *Benefit* to *worthy Receivers*.” It may be worth
 a Remark, *this Article* has a Place, Word for
 Word, in the *NEW-ENGLAND Confession of Faith*,
 drawn up, own'd and consented to, by the *Elders*
 and *Messengers* of *these Churches*, assembled in *Bos-*
TON, May 12. 1660 ; being the second Session
 of that *Synod*.* And consonant hereto is the 26th
Article of the *Church of ENGLAND*. The Words
 are, “ Although in the *visible Church*, the Evil

† Chapter 26. Sect. 3, * Chapter 28. Sect. 3.
 be

“ be ever mingled with the Good, and sometime
 “ the Evil have *chief Authority* in the *Ministration*
 “ of the *Word* and *Sacraments* : Yet, forasmuch
 “ as they do not the same in their *own Name*, but
 “ in *CHRIST’s* ; and do *minister* by his Commis-
 “ sion and *Authority*, we may use *their Ministry*,
 “ both in *hearing the Word of GOD*, and in *receiv-*
 “ *ing the Sacraments*. Neither is the *Effect* of
 “ *CHRIST’s Ordinance* taken away by *THEIR WICK-*
 “ *EDNESS*, nor the *Grace of GOD’s Gifts* diminished
 “ *from such*, as by *Faith*, and rightly, do receive the Sa-
 “ *craments* ministered to them ; which be *EFFECTUAL*
 “ *because of CHRIST Institution and Promise*, al-
 “ though they be ministered by evil Men.”

Upon which I would observe, This is one of the *Articles*, Mr. W----D subscrib’d at his *Ordination* ; expressing both his *Assent* and *Consent* to it as the Truth of GOD : Yea, this is one of *those Articles*, he, some Time before his *Ordination*, made *Observations upon*, and prov’d by *Scripture*, as he himself declares.* And as he has so often publicly chastis’d others for *contradicting* with their *Lips*, and *Pens*, what they had subscrib’d with their *Hands*, I hope he will consider his own Conduct, and, for the Time to come, pay a greater Regard to *this Article* he has subscrib’d to as *true*, and proved to be so from *Scripture* ; or no more fault than in others, for which he is to blame himself.

The Words of Bp BURNET, in his *Exposition* of this Article will come in pertinently here. Says he,† “The Occasion that was given to this *Article*,

* See his *Life*, Page 40. † His *Exposition* of the 39 *Articles*, P. 295, 296.

“ was the Heat of some in the Beginnings
“ of the *Reformation* ; who being much offend-
“ ed at the public Scandal which was given by
“ the *enormous Vices* that were, without any
“ Disguise, practised by the *Roman Clergy*, did
“ from thence revive the Conceit of the DONA-
“ TISTS, who thought that not only *Hereſy* and
“ *Schiſm* did invalidate ſacred Functions, but that
“ *personal Sins* did alſo make them void.” Upon
which he thus argues, “ Sacraments are to be
“ conſidered as *public Acts* of the *Church* ; and
“ though the Effect of them, as to him that re-
“ ceives them, depends upon his Temper, his
“ Preparation and Application, yet it cannot be
“ imagined, that the Virtue of thoſe ſœderal Acts,
“ to which Chriſtians are admitted in them, the
“ *Validity* of them, or the *Bleſſings* that follow
“ them, can depend on the *ſecret State* or *Temper*
“ of him that *officiates*. Even in the Caſe of *pub-*
“ *lic Scandals*,----we muſt diſtinguiſh between the
“ Things which the Miniſters of the Church do,
“ as they are *public Officers*, and what they do as
“ they are *private Chriſtians*. Their Prayers and
“ every Thing elſe that they do, as they are *pri-*
“ *vate Chriſtians*, have their Effect only according
“ to the *State* and *Temper* they are in, when they
“ offer them up to GOD ; but their *public Func-*
“ *tions* are the Appointments of CHRIST in which
“ they officiate : They can neither make them
“ the better, nor the worſe by any Thing that
“ they join to them.” He therefore concludes,
“ This Opinion which was taken up, perhaps,
“ from an *inconfiderate Zeal* againſt the Sins and
“ Scandals of the *Clergy*, is without all Foundation,
“ and muſt needs caſt all Men into *endleſs Scr-*
“ *ples*, which can never be cured.”

I shall only add, this Error, which, among us, took *Rise* from Mr. W----D, has been propagated to so many, that 'tis now the *prevailing* Opinion among our *new Converts*, and I wish I could not say, among some of their *Leaders* also : And to such a Height are they grown in it, that the *worst Names* are not thought too bad to bestow upon many *Ministers*,† not because of any Thing amiss in

† A surprising Instance of this, we have in Mr. TENNENT, notwithstanding his Character by Mr. WHITEFIELD, as a mighty charitable Man. Perhaps, there cannot be produced, out of any Author, a greater Number of more *slandrous Names* than he has freely bestowed upon the *Body of the Clergy of this Generation*. I shall here present the Reader with a List of them, as they have been collected out of his *Sermon* at NOTTINGHAM, and publish'd by the Synod at PHILADELPHIA. They are therein represented as “ *Hirelings ; Caterpillars ; Letter-learn-*
 “ *ed-Pharisees ; Men that have the Craft of Foxes,*
 “ *and the Cruelty of Wolves ; plaistered Hypocrites ;*
 “ *Varlets ; the Seed of the Serpent ; foolish Build-*
 “ *ers, whom the Devil drives into the Ministry ;*
 “ *dry Nurses ; dead Dogs that cannot bark ; blind*
 “ *Men ; dead Men ; Men possessed with the De-*
 “ *vil ; Rebels and Enemies to GOD ; Guides*
 “ *that are Stone-blind, and Stone-dead ; Children*
 “ *of Satan, that, like their Father, may do good to*
 “ *Men's Souls by Chance-Medley ; Daubers with*
 “ *untempered Mortar ; moral Negroes ; Salt with-*
 “ *out Savour, that sink in the Nostrils of GOD and*
 “ *Man ; JUDAS's, whose chief Desire is to finger*
 “ *the Penny, and to carry the Bag ; murderous*
 “ *Hypocrites, that are to take Care lest they feel the*
 “ *Force of a Halter in this World, or an aggravated*
 “ *Damnation in the next ; subile selfish Hypocrites,*
 “ *that would not let one honest Man come into the*
Ministry

in their *Doctrines*, or *Conversation*, but because they are pleas'd, in open Violation of the Christian Law of *Charity*, to look upon them as *unconverted* : And as to *all* such, however *exemplary* they may have been for the *Purity* of their *Doctrines* and *Manners* ; and this, for a Course of Years, they are so far from owning them as *true Ministers*, that they freely speak of them, as *Pharisees*, *blind Guides*, *Wolves in Sheep's Cloathing*, *Ministers of the Devil*, and what not. Which leads me to mention another Error naturally springing from this, viz.

That which justifies People in a *Withdraw* from those Ministers they look upon as *unconverted*, though *sound in the Faith*, and of a *visible good Conversation*. The many *separate Meetings* in the Land are a Proof of the general Spread of this Error : Nor are the *Gentlemen* unknown, who have gone up and down the Country, preaching this *Doctrine*, and spiriting People to *Schism* and *Faction*.

'Tis pretended, " they ought not to hear *unconverted Ministers*." If so, they ought surely
to

" *Ministry* if they could help it ; *Swarms of Locusts* ; *Crowds of Pharisees*, that have as *covetously*, as *cruelly*, crept into the *Ministry*, in this *adulterous Generation*, who as nearly resemble the *Character* given of the old *Pharisees*, as one *Crow's* *Egg* does another, whose *Hearers* are as *blind* as *Moles*, and dead as *Stones* ; *Successors of NICODEMUS* ; *blind Leaders of the Blind* ; *Formalists* ; *dead Drones* ; *Sons of SCEVA*, with a *fine long String of Prayers* ; *false Apostles* ; *deceitful Workers*, *Ministers of Satan*, &c." See the *Examiner*, P. 149.

to be well satisfied, that they are *unconverted* : Nor will evil Surmisings, or unchristian Jealousies suffice in this Case. There must be *good Proof, visible Evidence* ; or, the Gospel of CHRIST will never justify them in their *Withdraw*. And can this be justly pleaded, in Respect of *any one Separation* in the Land ? Will any venture to speak it out, in plain Words, of any of the Ministers who are withdrawn from, that they are *unsound in the Faith*, or of a *bad Life* ? How then can it be proved, that they are *unconverted* ? They may be so, 'tis true, notwithstanding the most goodly Appearance ; but 'tis not evident to the World, that they are : And 'tis contrary to the Gospel to judge ill of a *private Brother*, much more of a *public Officer*, but upon *visible Evidence*.

But suppose they are *unconverted*, and this is evident by what is *visible*. Is *separating* from their Ministry the *first* Thing necessary ? Even a *self-condemned Heretick* is not to be *rejected*, till after a *first* and *second Admonition*. The *first* Thing to be done is, to enter a Process against them, according to *Gospel-Rule*. They are CHRIST's *Officers*, 'till the *Discipline of his Kingdom* has been exercis'd upon them : And 'till then, they ought not to be *separated* from, (unless it can't be obtain'd) though we should think, and upon good Grounds too, that they are *unconverted* : And this is the Method prescrib'd in the *ORDER* of these Churches, and of *every other Church* in the whole *Protestant World*.

“ But their Preaching is *bad*, and tends to lead
 “ *Souls to Hell*.” But does this necessarily follow upon their being *unconverted* ? They may notwithstanding preach the *Truth as it is in JESUS* ;
 and,

and, if they are Men of *superior Attainments*, may set it in a clearer and stronger Light, than others of *smaller Gifts*, though *converted*. And can it be any other than the Fruit of gross Prejudice to say, that the Truths of the Gospel *lead to Hell*, only because preach'd by Ministers suppos'd to be *unconverted*? Are the same Truths *saving* or *damning*, as delivered by *converted*, or *unconverted* Ministers? 'Tis impossible the differing Characters of Men should make such a Difference in the *moral Effects* of the same Truths. Or, if these Ministers, who are called *unconverted*, preach *Doctrines* inconsistent with the Gospel, and in the *Nature* of them destructive to Men's Souls, let it be made to appear: Nothing would be more effectual to put them to Silence.

“ But 'tis seen there is no *good Effect* of the “ Preaching of *unconverted* Ministers.” If by *unconverted* Ministers be mean't such, as have been guilty of the most *filthy Uncleannefs*, under the *highest Aggravations*, the Preaching of such han't been without *good Effect*, even according to the Mind of those who make this Objection. For 'tis generally known of a famous Preacher, horribly guilty in this Kind, and prov'd to have been so, and depos'd from the Ministry on this Account, that the *Effect* of his Preaching, in the *Extraordinaries* of the present Day, equal'd, for a Time, all that the most noted among our *new Preachers* could pretend to. He so preach'd as to be flock'd after by Multitudes of all Sorts; and so far as *shrieking*, and *screaming*, and *falling down*, and being in *Agonies of Distress*, or *Raptures of Joy*, are a Sign of the *good Effect* of Preaching, he might compare with any for the Evidences of it; But he was a *converted* Minister, in the Opinion of the

the People ; and there han't been, 'tis true, these *Extraordinaries* following the Word preach'd by those called *unconverted* ; though they hope notwithstanding, they have not laboured altogether in vain. Other *Effects* they could speak of, which they think a Sign of some Success ; though they desire not to boast, and would lament that they have seen no more *real Fruit* of their Endeavours. But if their Preaching had been attended with less Success, 'tis no Argument, either that they are *unconverted*, or that People should not own them as the Ministers of CHRIST. *The Wind bloweth where it listeth.* The *best* Ministers in all Ages have complain'd for Want of Success : Even that mournful Lamentation of the Prophet, † *Who hath believed our Report ? And to whom is the Arm of the LORD revealed ?* The great SAVIOUR of the World applies to *himself*, and the *Unsuccessfulness* of his own Labours for the Good of Souls. § And 'tis observable, when the Prophet ISAIAH had said, * *I have laboured in vain, I have spent my Strength for Nought and in vain*, he not only adds upon it, yet surely my Judgment is with the LORD, and my Work with my GOD ; but the LORD that formed him from the Womb to be his Servant, is introduced declaring, † that he should be glorious in the Eyes of the LORD, and his GOD should be his Strength.

In fine, 'tis pleaded these *unconverted* Ministers are to be *withdrawn* from, “ because there is no *Validity* in their Administrations.” This is more easily said than prov'd. And People should be

‡ Isa. 53. 1. § John 12. 38. * Chapt. 49. 4.

† Verse 5.

careful how they advance such a Principle as this ; for they may not be aware what it will end in. GOD only knows who, among Ministers, are really *converted* ; and if the Administrations of such *only* are *valid*, who can with Safety venture to sit under the Preaching of any Minister living ? But this is not all ; if *real Conversion* is necessary to the *Validity* of ministerial Administrations, who can say they have been *validly* baptized, or admitted into the Church ? It must forever remain a Perplexity to a Man's Mind : and the same Difficulty would return, if he was to be baptized, and admitted into the Church ten Times over : Yea, so destructive a Principle is this, that no Man can know whether there is any *true Church*, or *valid Ordinances*, in the Town, Province, or Kingdom, he belongs to. The plain Truth is, the *Validity* of Gospel-Administrations, (as has been said) does not depend upon the *real Conversion* of the Minister, nor upon our Opinion of him in this Respect, but upon his being CHRIST'S *Officer*, improved by him to dispense the Ordinances of his Kingdom, which he may be, though he is *inwardly* another Man than he appears to be *outwardly*.

Pertinent to this Purpose are the Words of Mr. JOHN STILLINGFLEET. Says he, † “ If the Minister be *bad*, yet if he preaches the *Word* of GOD, we must receive the Word, because we are not so much to regard the *Man* preaching, as the *Word* preached.----’Tis not the *Person*, but

† See his *Demonstration of the Divine Presence in the Places of religious Worship*, Page 132, 133, 134, 135.

“ the *Office* ; not the *Man*, but his *Ministry* ;
 “ not his *Life*, but his *Doctrine*, we are to look
 “ to.----When CHRIST sent out his *twelve Apostles*
 “ to preach, of *all* of them he saith, *He that re-*
 “ *ceiveth you, receiveth me* ; yet, one of these was
 “ JUDAS ISCARIOT, *who also betrayed him*. We
 “ plainly see by CHRIST’s own Words, we may
 “ receive CHRIST by the Ministry of JUDAS, a
 “ *Traytor*, I might say, a *Devil*. The Expression,
 “ ’tis true, is harsh ; but our SAVIOUR fears not
 “ to speak thus of one, whom he had personally
 “ sent to preach the Gospel, *one of you is a Devil*,
 “ meaning JUDAS : Nay, the Scripture makes no
 “ Difference between JUDAS, and the other Dis-
 “ ciples, in the Success of the Ministry. They
 “ *all* twelve were sent out, they *all* did Miracles,
 “ they *all* returned to CHRIST, and gave him an
 “ Account of their Success. To them *all* CHRIST
 “ said, he had *ordain’d* they *should go out*, viz. in
 “ preaching, and *bear much Fruit*, viz. in their
 “ Ministry. And Philip. 3. there were *false*
 “ *Apostles* who preached CHRIST out of *Envy*, sup-
 “ posing to add more Affliction to PAUL ; which
 “ must needs be an high Degree of Malice and
 “ Wickedness : Yet, PAUL said, *he rejoiced that*
 “ CHRIST was preached however ; which could
 “ not be, if their preaching did no Good.” And
 a little onwards, “ If this Principle once prevail,
 “ *that a Minister ought not to be heard that is un-*
 “ *godly*, though he preaches nothing but *sound*
 “ *Doctrine*, it would lay a certain Foundation for
 “ SEPARATION from the outward Means and Or-
 “ dinances, at least, from the Administration of
 “ them, as now they are enjoyed. For the Case
 “ would presently return hither, as it is with
 “ MANY ALREADY, not whether the Minister be re-
 “ ally ungodly or no, but whether he seems so
 “ to

“ to them ; and if he answers not those Characters of Godliness they have laid down, then they are oblig’d to hear him no more. Such *bad Works* do *bad Principles*, and *erroneous Consciences* make in the Church of GOD. A *bad Example* of this may be seen among the QUAKERS, who, upon the fore-mentioned Principle, reject and throw off *all the now Ministers of ENGLAND*, making no Difference. ----- How much better may we determine thus, the Office of the Ministry is sacred, tho’ *Ministers* may be *ungodly*. The Promise of CHRIST’s *Presence* is made to Persons for the OFFICE SAKE, and not to the Office for the *Persons* ; so to the Office *more* than to the Persons.”

A third *Error* of the Times is, a *presumptuous Dependance* on the *blessed SPIRIT*. I say a *presumptuous Dependance*, because I mean not to blame in any a true *Gospel-Reliance*. For the *Divine SPIRIT* is the *great Operator* in the *Kingdom of Grace*. ’Tis he that begins a *Work of GOD* in Men’s Hearts ; ’tis he that must carry it on ; and by his *Power* only can they be kept from falling, and preserv’d blameless to the heavenly World. And we are not only allow’d, but requir’d, to place our *Dependance* on him for these Things : Nor can we, in any other Way, expect to be form’d to a *Meetness* for the *Favour of GOD* here, or the *Enjoyment* of him hereafter. But instead of *depending*, Men may *presume* upon the *blessed SPIRIT* : And this is the *Error* of the *present Day* ; and it appears in the following *Instances*.

The *first* is, their *so* depending on the *Help* of the *SPIRIT* as to *despise Learning*. To this it is

is owing, that so many speak *slightly* of our *Schools* and *Colleges*; discovering a Good-Will, were it in their Power, to raise them to their Foundations. †
To

† It may not be amiss to remark here, that *the Churches*, in this Province, assembled together by their *Elders* and *Messengers*, particularly mention it as a *necessary Expedient* in order to a *Reformation*, “that good and effectual Care should be taken, respecting *Schools of Learning*.” And they reason upon it in the following Manner. “The Interest of *Religion* and *good Literature* have been won’t to rise and fall together. We read in the *Scripture* of *Masters* and *Scholars*, and of *Schools* and *Colleges*. 1 Chron. 25. 8. Mal. 2. 12. Acts 19. 9. and 22. 3. And the most eminent *Reformers*, among the LORD’s People of old, thought it their Concern to erect and uphold them. Was not SAMUEL (that great Reformer) PRESIDENT of the *College* at NAJOTH, 1 Sam. 19. 18, 19; and thought to have been one of the *first Founders* of *Colleges*? Did not ELIJAH and ELISHA restore the *Schools* erected in the Land of ISRAEL? And JOSIAH (another great Reformer) shew’d Respect to the *College* at JERUSALEM, 2 Kings 22. 14. *Ecclesiastical* Story informs, that great Care was taken by the *Apostles*, and their immediate Successors, for the settling of *Schools* in all Places, where the Gospel had been preached, that so the Interest of *Religion* might be preserv’d, and the *Truth* propagated to succeeding Generations. It is mentioned as one of the greatest Mercies that ever GOD bestowed upon his People ISRAEL, that he raised up of their Sons for *Prophets*, Amos 2. 11. Which had Respect to their *Education* in *Schools of Learning*. And we have all Cause to bless GOD, who put it into the Hearts of our *Fathers* to take Care concerning this Matter. For *these Churches* had been in a *State most deplorable*, if the LORD had not
blest

To the same Cause it may be ascrib'd, that such *Swarms* of *Exhorters* have appear'd in the Land, and been admir'd and run after, though many of them could scarce speak common Sense, under the Notion of *immediate Impressions* from the SPIRIT, and that *his Assistance* would more than supply the *Want of Learning*. And to the same Cause still it must be attributed, that so many *Ministers* preach, not only without *Book*, but without *Study*; and justify their doing so, lest, by *previous Preparation*, they should *stint* the SPIRIT.

But what is this better than *Presumption*? 'Tis not *now* as it was in the *first Days* of the Gospel. Men were then assisted in a *miraculous* and *extraordinary* Manner; but they have *now* no Reason to expect the SPIRIT's *Help*, only in the Way of *Means*; upon the due Use of their own *Powers*, by attending to *Reading*, and *Meditation*, and *Prayer*.

blest the *College*, so as from hence to supply most of the Churches as at th sDay. When NEW-ENGLAND was poor, and we were but few in Number comparatively, there was a Spirit to encourage *Learning*, and the *College* was full of *Students*, whom GOD hath made Blessings, not only in this, but in other Lands; but it is *deeply to be lamented*, that *now*, when we are become many, and more able than at our Beginnings, that *Society*, and *other inferior Schools*, are in such a low and languishing State. *Wherefore*, as we desire that *Reformation* and *Religion* should flourish, it concerns us to endeavour that both the *College*, and *all other Schools of Learning*, in every Place, be duly inspected and encouraged. See the Result of the Synod, assembled Sept. 10. 1679. under the *Answer* to their *second Question*.

This

This same *Error* was common in the *Country*, in former Times. It was then said, they needed *no Books* but the *Bible* ; and instead of *using Learning*, they must *rely on the SPIRIT*. *Private Men's Prophefying* became too much the Practice, to the *Neglect* and *Contempt* of the *Ministry*. They pleaded, there was no Need of *Learning* in *preaching*, and that one of them could by the *SPIRIT* do better, than the Minister by his *Learning* ; as if the *SPIRIT* and *Learning* were Opposites : which is so far from being the Truth, that *Learning* is a *special Instrument*, the *SPIRIT* uses in the Business of *Preaching*. I have elsewhere shown at large, the Sentiments of *our Fathers* upon this Head, and with what Faithfulness they testified against such *Notions* of the *SPIRIT*, as render'd *Learning* a Thing useless.

I shall only add here, some Words from the celebrated Mr. BAXTER, wonderfully adapted to the present Case. “ It is (says he†) a desperate and destructive Conceit in any Man, to think, that because he hath the *SPIRIT*, he is therefore more able to expound Scripture, or teach it to the People, or understand Controversies, than *learned Men* who have not the *Spirit of Holiness*, ---And upon this Account, Men cry down *human Learning*, and *Ministers* for esteeming it, and cry up the *SPIRIT*, to a Use that God doth not intend it. I have no Mind, the LORD knows, to set up any Thing of *Man* against GOD ; nor GOD's *common Gifts*, above his *special* ; nor to draw any Soul into an undue Esteem of any Thing that is in their Guides, but only to shew them the naked Truth.” I

† *His Works.* Vol. 2. Pag. 286.

“ would intreat therefore all poor deluded Souls,
 “ that are carried away with these foremention’d
 “ Mistakes, to lay by their Prejudice and Passion
 “ a while, and to weigh impartially the following
 “ Things.

“ Can you understand any *Scripture*, without
 “ the Help of *Learning* in *yourselves*, or *others* ?
 “ The SPIRIT delivered it to the World in GREEK
 “ and HEBREW : Can you understand it before
 “ it is translated ? If not, then the Knowledge
 “ of those *Tongues* is *necessary* in the *Translators*.
 “ And would you have us so wholly take up all
 “ on Trust from them, from Age to Age, ever
 “ after, as not to know, whether they translate
 “ it true or false ? Or, whether there be any
 “ such Thing as they tell us ? If you *yourselves*
 “ must take it upon *Trust*, from those who do
 “ understand it, when you do not, methinks, you
 “ should so much the more honour and reverence
 “ them, whom you are fain to be so much behold-
 “ en to, and whom you must trust in a Matter
 “ of such Concernment to your Salvation ; as
 “ whether any of this was ever in the Text of
 “ the *Hebrew* and *Greek*, which you find in the
 “ *English*. Sure, that which is so laudable in the
 “ *Translators*, is not to be condemn’d in your
 “ *Teachers* ! What if the *Rhemist Papists* tell you,
 “ that the *Bible* is falsly translated, I pray you,
 “ what Answer will you give them, if none of
 “ *your Teachers* knew it to be otherwise, whose
 “ Words you must take as *credible* Persons ? Send
 “ a *Hebrew* and *Greek Bible* into WALES or IRE-
 “ LAND, and when that *converteth Souls* without an
 “ *Interpreter*, then I will begin to think *Learning*
 “ less necessary.

“ Consider,

“ Consider, your very learning to *speak*, or *read*,
 “ or *write*, is as much *human Learning*, as the
 “ Learning to know the *Nature of Creatures*, and
 “ *Sense of strange Languages*. And if you renounce
 “ these (which you neither have by *Nature* or
 “ *Grace*) what Persons would you be ? You
 “ may as well say therefore, that the SPIRIT will
 “ serve without Learning to *write*, or *read*, or
 “ *speak* ; for the Difference in the Cases is only
 “ in *Degree*, and not in *Kind*.

“ Consider well, that there are *several Employ-*
 “ *ments* that GOD hath for Men in the *World*,
 “ and in the *Church* ; and accordingly, there are
 “ *several Gifts* of the SPIRIT. For *Salvation*, he
 “ giveth the *Spirit of saving Grace*, which shall
 “ teach Men effectually their Need of CHRIST,
 “ the Evil of Sin, and the like ; but not every o-
 “ ther Truth. Those whom he will employ as
 “ *Interpreters of Scripture*, and *Teachers*, and *Guides*
 “ to others, he will furnish with *Gifts* that are
 “ *necessary* for such Employments. And a Man
 “ may teach others, that may not be sanctified
 “ or saved himself ; and many are sanctified and
 “ saved, that are unfit to teach others. *Are all*
 “ *Prophets* ? Is all the *Body* an *Eye*, or *Hand* ?
 “ GOD may give *Teachers* a Spirit of *Teaching*, as
 “ he gave SAUL a Spirit of *Government*, and deny
 “ it to *better Men*, because he intendeth not them
 “ to the same Use. *Public Gifts* are for *public*
 “ *Uses*.

“ Consider, whether, under Pretence of *magni-*
 “ *fying* the SPIRIT, you do not bewray most no-
 “ torious *Pride*, in the *magnifying* of *your selves*,
 “ and the *Contempt* of those, whom you are bound
 “ to learn of ? Is it not *palpable Pride*, for you

“ that never bestow’d the twentieth Part of the
 “ *Study and Pains*, as the *Ministers* of the Gospel
 “ have done to understand the Scripture, to be
 “ conceited that you understand it as well as
 “ they ?----Is not the SPIRIT, and *diligent Study*
 “ together, like to do more for Increase of Know-
 “ ledge, than the SPIRIT will do without such
 “ *Studies* ? Why should you, in proud Cenfori-
 “ ousness, think, that *godly Teachers* have not the
 “ SPIRIT as well as you ? They value it as
 “ much ; they pray as hard for the SPIRIT ;
 “ they confess their Need of it as much as you :
 “ They have the same GOD, the same CHRIST,
 “ and the same *Promise* as you : They shew forth
 “ the Fruits of it in Holiness, as much as you :
 “ And yet, proud Men dare lift up themselves in
 “ *boasting* of the SPIRIT, and *despising* their godly,
 “ painful *Teachers*, as being without the SPIRIT !
 “ Not only saying, as CORAH and his Conspira-
 “ tors, *Ye take too much upon you ; are not all the*
 “ *LORD’s People holy* ? But also saying, *It is*
 “ *only the People are holy, and the Priests are unho-*
 “ *ly*.----You will confess, that a Man that hath
 “ studied *Physick* all his Days, is likely to be a
 “ *better Physician* than you that never studied it ;
 “ and a Man that hath studied the *Law*, is like-
 “ ly to be a *better Lawyer* ; and that he were
 “ a proud Man that would say, though I never
 “ studied these Things, yet by the SPIRIT I know
 “ them as well as you. And you would see your
 “ Pride as well in this Case of *Theology*, if you
 “ did but know and consider, that the SPIRIT work-
 “ eth by *Means*, and *Man’s Industry* ; and that
 “ the Gift of Interpretation, understanding Lan-
 “ guages, and the Creatures, is not a Gift of
 “ *Sanctification* ; but such as is common to un-
 “ sanctified Men, and especially to make Men
 useful

“ useful to others, and publickly serviceable to the
 “ *Godly* where they live.

“ *Lastly* consider, whether it be not a most *vile*
 “ *Abuse* of the SPIRIT of GOD, to make it a *Pa-*
 “ *tron* and Shelter of *Idleness*. GOD sets Men
 “ to search the Scriptures, to seek, and cry, and
 “ dig, for Knowledge ; to inquire of Teachers,
 “ and one another ; to meditate, and study the
 “ Scripture, Day and Night, that their profiting
 “ may be known to all : And these wretched
 “ Souls will not only disobey GOD, and indulge
 “ the Flesh by Ease and Idleness ; thinking these
 “ laborious Studies too dear a Price to pay for
 “ Knowledge, or too hard a Means to use in Sub-
 “ serviency to the SPIRIT : But besides this car-
 “ nal Contempt of the Light, they will reproach
 “ those that are more diligent and studious than
 “ themselves, and most impudently lay their own
 “ *Fault* on their Teachers, calling them *lazy Drones*
 “ *and idle*, because they spend their Life and
 “ Strength in most laborious Studies, and search-
 “ ing of the Scripture:---- And which is the very
 “ Top of their Wickedness, they dare *father* all
 “ this upon the SPIRIT ; as if Labour and Study
 “ were needless, because they have the SPIRIT.
 “ Is it not enough for you to despise GOD and
 “ his *Word* by your fleshly Ease and Idleness, re-
 “ fusing to study and meditate on Scripture, Day
 “ and Night, but you must also blame them who
 “ are at more Pains than yourselves ; yea, im-
 “ pudently blame them for your Fault of Idle-
 “ ness ; yea, and pretend the SPIRIT for all this
 “ Wickedness. No Wonder if GOD be aveng’d
 “ on such Dealings by giving you up to a *Spirit*
 “ that doth indeed befriend, and own your Course.”

Another

Another Instance of *undue Dependance* on the SPIRIT, is that which *opposes* a diligent Use of *appointed Means*. And such too commonly is the *Dependance* of these Times. It has been declared from the *Pulpit*, and by one of the famous Preachers too, in the new Way, that “for Ministers to advise Persons under Concern to *pray to GOD*, and apply themselves to the *reading the Scriptures for Light and Direction*, is the *worst Advice* that could be given ; nay, *as bad as the Devil himself could give.*” And if a celebrated Minister could venture publickly to speak after this Manner, ’tis no Wonder, if some of the *Exhorters* have been heard, in Discourse with Persons under Conviction, to advise them, *not to pray*. I know the Plea is, that the Thing mean’t by this Advice is, “That People should not *rest* in their Prayers, and Observances of the Means of Religion.” But whether, (as Mr. TURELL justly remarks*) “Those
“ who deliver such unsafe Paradoxes are always
“ careful (at the Time of it) to distinguish and
“ interpret, may be questioned. Some worthy
“ Gentlemen (now in these Parts) who have been
“ discoursed with by me and others, say, they are
“ wanting.” And ’tis too well known to need a labour’d Proof, that some *Preachers* as well as *Exhorters*, have exprest themselves in a *most unguarded Manner* upon this Point ; and so as to lead People into an unhappy Mistake, as to their *Use* of the *Means* of *Divine Appointment*.

For ’tis certainly a Mistake, and a dangerous one too, for any to *depend* on the SPIRIT, so as to neglect an *Attendance on Means*. No one that

* See his *Dialogue*, 2 Edit. P. 16.

has the *Bible* in his Hands, and will look into it without Prejudice, can be at a Loss to know, that GOD has *appointed* certain *Means* to be attended in Order to the *Obtainment* of that *Help* from the SPIRIT which is needed : such as *Prayer*, *reading* and *hearing GOD's Word*, and the like. And these being Duties of *divine Institution*, it can't be supposed, when we are call'd to *depend* on the SPIRIT, it is in such a Sense as to *exclude* these Duties, or render an Observance of them insignificant. This would be to *oppose the SPIRIT's Influence* to the *Appointments of GOD*, and make one Part of the Scripture *contradict* another ; which is grossly absurd.

Some may imagine, it is more for the *Honour* of the *blessed SPIRIT* to ascribe the *Sinner's Conversion* to him *absolutely*, and in *Opposition* to all *Means* ; but this is to be *wise above what is written* ; yea, *contrary* to what is written. 'Tis to set the SPIRIT OF GOD, and the INSTITUTIONS OF GOD at variance with each other ; which can never be for the Honour of the *divine SPIRIT*. 'Tis true, *GOD may be sought of them who asked not for him, and may be found of them who sought him not* : But this is not the *ordinary Method*, in which he gives his SPIRIT to effect a *Work of Grace* in the Hearts of Sinners. The *common Way* is in the *Use of appointed Means* : Nor is there Ground of Hope, in the *Revelations of GOD*, to be saved any other Way. 'Tis indeed *Presumption* to expect GOD will be *sought of us*, if we don't *seek to him*. He may manifest himself to us ; but we have no Reason to hope that he will ; yea, all Hopes of this Kind are *unscriptural*, as having no Bottom in the *Word of GOD* : And notwithstanding any such Hopes, we may perish in our Sins ; and
what

what is more, the Hazard will be infinite, lest this should be our unhappy Case.

The last Instance of this *undue Dependence*, is that which reflects *Dishonour* upon the *written Revelations of GOD*. And who is ignorant, how common it has been, in the past Months, to throw Contempt on the *Scripture*, under the Pretence of being guided by the *SPIRIT*? The Talk of many, upon this Head, has been just like that of *Enthusiasts*. Says the *Letter* to Mr. TURELL, *
 “ Many assert, that the *Bible* is of no Service to
 “ the *unregenerate* ; and tho’ they should read
 “ it, while in a State of Nature, they understand
 “ no more of it than a *Stone*. ---- They likewise
 “ maintain, that the receiving Light and Comfort
 “ is a sufficient Evidence of a Man’s good Estate :
 “ And he may depend upon it, without examin-
 “ ing whether it be agreeable to the *written Word*.”
 And in another *Letter*, in the same Book, among the *Irregularities* of the Times, this is mentioned, † “ People’s speaking of the *holy Scriptures*
 “ *very contemptuously*, as if they were a *dead Letter*,
 “ and it were not worth while for the *unconvert-*
 “ *ed to consult them*.” And it has been too often suggested, “ as tho’ the *Word of GOD* was need-
 “ *less to such as have the SPIRIT*.” And what indeed is the Language of those *inward Whispers*, and *extraordinary spiritual Motions*, which so many pretend to in these Days, but that they are *above the Scripture*, as having a better and more safe Guide, even the *SPIRIT* himself ? And no Wonder, if, with them, the *Scripture* is held in Contempt.

* See his *Dialogue*, 2 Edition. Page 19. † Page 20.
 It

It may, perhaps, seem to such as though they magnified the *bleſſed SPIRIT*, while they ſo depended on *his Suggestions and Influences*, as to make *theſe* their chief Guide in all Things. But what if the *Influences* they take to be from the SPIRIT, are the *Fancies* of their own Minds, or *Suggestions* of Satan transforming himſelf into an *Angel of Light* ? Who is their Guide now ? And inſtead of Honour, is not horrid Reproach reflected on the Divine SPIRIT ? And is there no Danger of ſuch a Miſtake ? Ha'n't it been common in the World ? What Age has there been, ſince the Times of the *Apoſtles*, wherein many have not, in this Way, deluded themſelves ? And may not this always be expected to be the Caſe, when ſuppos'd *Influences* of the SPIRIT are ſet up in the Room of *Scripture*, and made, inſtead of *that*, the Guide in Matters of Salvation ?

It ought to be remembred, 'Tis the SPIRIT OF GOD who ſpeaks in the *Scripture*. Though holy Men wrote it, it was not of their own Heads ; but as both *moved and inſpired* by the HOLY GHOST. 'Tis not therefore the *Word of Man*, but of the Divine SPIRIT ; and as ſuch, ought to be recurring to, as the *only ſure Rule* in Matters of Religion. GOD has given us no other ; nor is there any other that may, with Safety, be relied on. *To the Law and to the Teſtimony.* What ſayeth the *Scripture*, ought to be the Queſtion, not only in Points of Faith and Practice, but in all Preſences to *Suggestions and Maniſtations* from the SPIRIT : If they agree not with this *infallible Rule*, they are not from him ; and we may be as ſure of it, as that he is the *Revealer* of the Things contained in the *Bible*.

'Tis a great Error, when Men have their *Imaginations* warmed, or feel within themselves *strong* and *unusual Impressions*, at once to conclude they are under a *divine Influence*, and to think and act accordingly, without examining their *inward Motions* and *Suggestions*, by the SPIRIT's *Declarations* in the *Scripture* : And 'tis this that exposes them to *Delusion* ; to deceive themselves, and to be deceived by the *grand Enemy* of Souls : Nor is there any one Thing that has led on to *more* or *wilder Extravagances*, both in *Principle* and *Practice*.† If Men will hastily judge themselves to be

† Observable are the Words of Mr. JOHN STILLINGFLEET, speaking of such as depend only upon the *Teachings of the SPIRIT, without the Word of GOD*.
 “ If, says he, there be any Delusions in the World,
 “ we must own this as the BELZEEBUB among
 “ them. This is the Master-Plot the Devil hath
 “ us'd, in late Times, to lay Gospel Ordinances
 “ under the Brand of the grossest Contempt. Oh !
 “ its an *easy* Way to be *spiritual*, to say the
 “ SPIRIT teaches ; and then we can condemn
 “ all for *carnal* that stick to *Ordinances*, and call
 “ these outward Forms, beggarly Elements.----It is
 “ an endless Delusion, and grossly uncertain in the
 “ very Foundation, that such give themselves up to,
 “ who wait for the SPIRIT's *Teaching, without the*
 “ *Word*. For what Rule have I to try the SPIRIT
 “ by, but the *Word revealed*, and written in the
 “ *Scriptures* ? When as CHRIST says, *Search the*
 “ *Scriptures* ; and St. JOHN, *Try the Spirits, whe-*
 “ *ther they are of GOD or no*. But how shall I
 “ know, whether I am taught of the SPIRIT, or
 “ no, unless the Word direct me ? As for those
 “ who are deluded out of GOD's Way into this
 “ endless Path of Error, I look upon their Case as
 sad

be under the *immediate Guidance* of the SPIRIT, they will soon be ready to say, we *feel* the Hand of GOD moving us within, and the *Impulses* of his

“ sad and miserable ; and yet, it calls for the
 “ Prayers of all their Friends, Relations and Ac-
 “ quaintance.” See his *Divine Presence in the*
Places of religious Worship, Page 222, 223, 224.
 To the like Purpose he speaks in a few Pages pre-
 ceeding, “ NEW-LIGHT in the *Faculty* we acknow-
 “ ledge, NEW-LIGHTS as to the *Object* we reject,
 “ as that, which if once admitted, proves the un-
 “ controulable Guide to the grossest Delusions. For
 “ when once the Mind is pre-possess’d with an Ex-
 “ pectation of such NEW-LIGHTS, then any Sug-
 “ gestion of the Devil is presently embraced in its
 “ self, and propounded unto others, as *divine*
 “ *Raptures, and heavenly Visions and Revelations.*
 “ And then how miserably forlorn are such deluded
 “ Creatures, when, they, by such Courses, tempt
 “ GOD to work Miracles for their Recovery, or
 “ they are forever undone. For the Pretence
 “ of the SPIRIT in its Dictates of Truths,
 “ *besides and above the Word*, will fetch Argu-
 “ ments from the same Spirit to maintain them
 “ (though the grossest Delusions) ; and so, the
 “ *Word*, and all ordinary Means of reducing such
 “ Souls to their right Wits again, become wholly
 “ useless and unprofitable. We have had too many
 “ Years Experience of the dismal sad Effects of this
 “ *grand Principle of Enthusiasm*, and Delusions.
 “ AFRICA was never more fruitful of *Monsters of*
 “ *Nature*, than ENGLAND hath been of *Monsters*
 “ *in Morality and Divinity*, since such NEW-
 “ LIGHTS and *Revelations* have been own’d, and
 “ greedily entertain’d. ---- Admit once of NEW-
 “ LIGHTS and *Visions* of the SPIRIT, as they are
 “ term’d, and you cannot keep out the most devilish
 “ and damnable Errors from following after.”

SPIRIT,

SPIRIT, and see and know that they are his, and need no other Proof of it but their own *Perceptions* ; and when they are come to this Pass, they are got beyond the Reach of *sober Argument* ; They'll despise all Applications to their *Understanding* : And if they retain any Regard to the *Scripture*, 'tis only in *that Sense* they fancy they are taught to understand it, by the *immediate Direction* of the SPIRIT ; and 'tis not the *Scripture* (whatever they may pretend) that is their *Rule*, but their *supposed Dictates* from the SPIRIT. These are placed in the Room of *Scripture*, and the *Scripture* regarded only as it may be interpreted to fall in with *these*. And having thus a Rule superior to the *Bible*, even the *immediate Teaching* of the *Holy SPIRIT*, they are prepared for whatever *Delusions*, a *heated Imagination*, or *subtle Devil*, may suggest to them under the Disguise of *divine Communications* ; and this, in Opposition to the clearest Dictates of *Reason*, as well as the express *Revelation of GOD*. How many *Enthusiasts*, vainly conceiting they were extraordinarily taught and guided by the SPIRIT, have gone on from one Absurdity to another, 'till they have appear'd to the World to be quite wild ? There is scarce any Thing so extravagant, but they have been the *Patrons* of it, and under the Notion too of being *immediately instructed* by GOD to do so.

'Tis therefore exceeding dangerous for any to trust to any *supposed Influences*, *Dictates*, or *Suggestions*, from the SPIRIT, to the Neglect of the *Scripture* ; much more in Opposition to it. This has never yet fail'd of leading Persons into *Error* : And the Effect will be the same now as it always has been ; and it is indeed, in some Measure, seen to be so among our selves. We should therefore

therefore be upon our Guard, consider the *Scripture* as the *Revelation of the blessed SPIRIT*, and make it the *grand Rule* by which to try, not only our *Experiences*, but all our *suppos'd spiritual Suggestions*, rejecting them as *Delusions*, if they accord not with this *only Test* of what we are to receive as coming from GOD.

A *fourth Error* of the Times is, the making *Affurance essential to Conversion*. This, one of the most zealous Preachers, in the *new Way*, was so far from denying, when it was publicly mention'd † as an Error prevailing in these Days, that he rather owns the Charge by saying,* “For my Part, I believe also, that there is no true Believer, but hath *Affurance* for some Space of Time, longer or shorter ; so that he could once say, *He knew in whom he had believed, and that he had passed from Death to Life.*”

But whoever the Persons be, who teach this Doctrine, *they offend against the Generation of God's Children* ; many of whom do walk in Darkness, labouring of Doubts and Difficulties, and even go out of the World with prevailing Fears, lest they should not enter into the *Kingdom of Heaven*. ----- The *Causes* of these Doubts are various. ----- Some Times, a *humbling Sense of their own Unworthiness* may be so strong upon their Minds as to prevent their taking that Comfort, which really belongs to them ; and which others take, who have no better a Right to it than they. And a *humble*

† Mr. TURELL's *Direction to his People*, Page 11.

* Mr. CROSSWELL's *Letter to Mr. TURELL*, Page 10.

Christian, afraid to hope so well of himself as he may have Reason to do, is, in my Opinion, a much better Man than he that is *bold* and *confident* ; especially, when he has not been *over-exemplary* in his Life and Conversation.---- Sometimes, even very good Men may be under *Mistakes* about the *Evidence* of a good *Estate*, thinking that necessary which is not ; and not having had Experience of what they *falsely* suppose necessary, walk in Darkeness. ---- Sometimes, there may be undesirable *Out-Breakings of Corruption*, where there is not the *reigning Influence* of it ; and no Wonder, when this is the Case, if Men are in Perplexities about their State.---Sometimes, a *Sense* of the *Danger* of *deceiving themselves* may keep very good Christians too much under the Power of *Fear*. They deny not, that they are possess'd of that, which looks like *Faith*, and *Repentance*, and *New-Obedience* ; but they are dispos'd to be *jealous* of themselves, in an Affair of such infinite Importance. Others have been deceived, and why may not this be their unhappy Lot : They can't be too slow, nor cautious, they imagine, in a Conclusion upon which their eternal Salvation depends.----Sometimes they may neglect the proper *Means* of coming to a *true Gospel Assurance* ; placing *sudden Whispers*, *immediate Impulses*, in the Room of serious *Self-Examination* : And not having that Experience of *these* they expected, they are under Clouds. ---- Sometimes, there is an unhappy Mixture of *Melancholly* in the Tempers of good People ; and they are herefrom inclin'd, especially, at Times, to turn every Thing against themselves, to their being over-whelmed with gloomy and groundless Fears.----

But

But whatever be the *Cause*, whether the Things I have mentioned, or any other, it is a real Truth, that good Men may be in the *dark* about their spiritual Condition. So it was under the *Old-Testament* ; and no Reason can be given, why it may'nt be so in the Times of the *Gospel*. --- The *Scripture* no where makes *Assurance* to be of the *Essence* of *saving Faith* :---- Nor was it ever tho't to do so, by any of those *experienc'd* and *sound Divines*, whose Memory has been precious in our Churches. The WESTMINSTER *Assembly* speaks upon the Matter in those peremptory Words,* *This infallible Assurance doth not so belong to the Essence of Faith, but that a true Believer may wait long, and conflict with many Difficulties, before he be Partaker of it.* And these are the very Words in which the *Elders* and *Messengers* of *these Churches* express their *Faith* upon this Head, in the Year 1680 † ; as they had done it before, when convened at CAMBRIDGE, in 1648. And it may be worth Notice, the *first Synod* that was ever assembled in this Country ; and a famous Synod it was, consisting of the *Pastors* of the Churches of the MASSACHUSETTS-BAY, with many worthy *Messengers* ; and all of them *original Planters* : I say, the *first Synod* in this Country declare it to be an Error to say, ‡ “ That a Man is not *effectually converted*, “ ’till he hath *full Assurance* ;” and confute it as such in the following Words, “ This is cross to

* See their *Confession of Faith*, Chapt. 18. Sect. 3. And Confirmation of this Truth, from 1 John 5. 13. Isa. 50. 10. Mark 9. 24. Psal. 68. throughout, and 77 to the 12 Verse.--- † See the NEW-ENGLAND *Confession of Faith*, Chapt. 18. Sect. 3.

‡ See the *History of the Rise and Ruin of Antinomianism*, &c. P. 13.

“ *Scripture*, Isa. 50. 10. Wherein we see, that
 “ a Man may truly fear GOD (therefore truly
 “ converted), and yet *walk in Darknefs*, without
 “ clear Evidence, or *full Assurance*.”

A *fifth* Error is, the connecting a Knowledge of the *Time* of *Conversion* with the *Thing itself*, as though there could not be the one without the other. It will not be denied, that this has been the Way, in which many have talk'd in these Times ; and Abundance of serious, good People, who could not fix the *precise Time*, when they suppose they were converted, have been deemed Hypocrites by their Neighbours : And if they han't entertain'd such a Thought of themselves, their Minds have been perplext with needless Fears and Scruples.

I say, with needless Fears, because the Knowledge of the *Time* of *Conversion* is a *Circumstance* only, and therefore *separable* from the *Change* itself: And it actually is separated from it in many Instances, or there will be no Room for the Exercise of Charity, in Respect of some of the best of Christians, so far as we are able to judge. ----- But I have elsewhere spoken largely upon this Head, and therefore go on to say,

A *sixth* Error is, the *vilifying* of *good Works*. And who does not know, that this is too generally the Spirit of these Times. A Man must be a great Stranger to the *religious State* of Affairs in the Land, who is unacquainted with the *contemptuous Manner*, in which *good Works* have been spoken of by many. The Expressions, publicly delivered

delivered upon this Head, have been rash and unguarded, almost beyond Example. I have myself been present, in a large Assembly, when the *Preacher* (and he would take it ill not to be tho't a first-rate one too) spake of *good Works*, with a loud and vehement Voice, in that Style, *your abominable, filthy, cursed good Works* : At the same Time, assuring the People, "that if they did *good Works* they would be *damned* ; and the *more of them* they did, the *more* they would be *damned* : " And this, without explaining himself upon the Matter, and so as that I could not but judge, the *Tendency* of what he said, was to lead People into a mistaken contemptuous Thought of *good Works*. And the Preaching of *some other Ministers* has been too much in the same Strain ; infomuch, that those *weightier Matters of the Law, Judgment, Mercy, and Faith*, are become low in the Esteem of many : Nay, to such a Height are Numbers, among our *new Converts*, grown in their pretended *Spirituality*, that they can scarce bear to hear a Sermon upon the Subject of *good Works* : And the Minister that dares practice upon the *inspired Command* of the Apostle PAUL,* *In affirming constantly, that they which have believed in GOD might be careful to maintain good Works*, may be sure of being branded with the opprobrious Name of an ARMINIAN : Nay, the Apostle JAMES himself is too *legal* for these *spiritual* Christians ; and if they an't very much abus'd, they have some of them, given him the Character of an ARMINIAN, and voted his *Epistle* not worthy a Place in the *sacred Canon*.

* Tit. 3. 8.

Nor is this *Contempt of good Works* peculiar to the *present Day*. It was the Fault of some, even in the *first Times* of the *Gospel*. The Apostle JUDAS takes Notice of *certain Men, who had crept in unawares, turning the Grace of GOD into Lasciviousness*. And St. PAUL has these same Abusers of the *Doctrine of Grace*, several Times in his Eye. Hence those Passages in his *Epistles*.† *Shall we continue in Sin that Grace may abound? GOD forbid!* And again,* *Shall we sin because we are not under the Law, but under Grace? GOD forbid!* And yet again,‡ *Is CHRIST the Minister of Sin?* i. e. on Account of the Sinner's *free Justification thro' his Righteousness*: *GOD forbid!*

And such has been “the *Wickedness* of some, “and the *Weakness* of others, (as Mr. FLAVEL “expresses it ††) that, in all Ages, Men have audaciously broken in upon the *Doctrine of free “Grace*, and notoriously violated, and corrupted it, to the great Reproach of CHRIST, Scandal of the World, and hardening of the Enemies of Reformation. Behold (said CONTZEN “the Jesuit) the *Fruit of Protestantism, and their “Gospel Preaching*.”

In the beginning of the Reformation, under the Pretence of *exalting CHRIST*, and *free Grace*, Multitudes ran quite wild, throwing the utmost Contempt on the *divine Law*, both in *Word* and *Deed*. CALVIN mournfully observes of those Times,** “That under Pretence of *Christian Liberty*, they trampled all *Godliness* under Foot.”

§ Verse 4. of his *Epistle*. † Rom. 6. 1. * Verse 15. ‡ Gal. 2. 17. †† 2 Vol. Page 662. ** In *Lib. ad versus Libertin, Cap. 2.*

And thus it was in *this Country* above an hundred Years ago ; and in *our Nation* at the same Time, and for many Years after. It was common to hear it then said, “ that GOD could not see Sin in Believers ;” that “ they were not oblig’d to be sorry for Sin, or to beg the Pardon of it, because pardoned before committed ;” that “ CHRIST by taking their Sins became as sinful as they, and they by having his Righteousness as righteous as he ;” that “ CHRIST has *repented*, and *believed*, and *obeyed* for *them*, and in *their Stead*, and therefore that they are not under Obligations to these Things.”* Bp HOPKINS observes it of these ANTINOMIANS, † “ That they “ think the Grace of GOD is so free, as to supersede all Necessity of working for it, or with it ; and that it is enough for us to sit still and admire it, and so to be hurried away to Heaven in a Dream : Nay, some have, upon this Principle, arrived to that Height of Blasphemy as to affirm, that we can never so much glorify free Grace as when we make Work for it by stout sinning.”

I would not be understood to charge these Things, upon those, among *our* selves, who have spoken contemptuously of *good Works* ; though I am not without Fear, I own, lest they should be carried away with the like Errors. The *Spirit* too generally prevailing, at this Day, is certainly the *same for Kind* with that, which, in former

* Vid. RUTHERFORD’s *Survey of spiritual Antichrist*, where there is a large Collection of such Stuff as this, from their Writings.

† *His Works*. Page 458.

Times, reflected so much Disgrace on Religion, and was the great Obstacle in the Way of it's Progress. The *old* ANTINOMIANS began, at first, with much the same Language about the *Law* and *good Works*, that is now in Use : And it was gradually that they arriv'd at those Heights of Extravagance, for which they have justly been stigmatized. And is there no Danger, lest this should be the Case, with many, in these Days ? The Danger is greater than we may be aware of.----Some are already grown quite wild ; and, if the Mistakes of many others are not in Time rectified, they may increase in their Malignity, and be of fatal Consequence to the Interest of Christianity in these Churches.

I doubt not, but a Number of those, who have spoken, in a very unguarded Manner, of *good Works*, are serious, honest Persons, having at Heart the Honour of GOD and the REDEEMER, Their Abhorrence of the Error of placing *Works* in the Room of CHRIST, or *free Grace*, may have led them into a dangerous Extream, the other Way. So it was at the *Reformation*. Through an *indiscreet Zeal* against the *Papists*, who had corrupted the Doctrine of *Justification by the free Grace of GOD, through the Righteousness of CHRIST*, “ They almost bended (as Mr. FLAVEL expresses “ it †) the *Grace of GOD* as far too much the other Way, and spake, and wrote, many Things “ very unbecoming the *Grace of GOD*, and tending to *Looseness*, and a *Neglect of Duty*.” And there is always Danger of thus running from one Extream to the other : And this is that wherein *Satan* has commonly gain'd an Advantage, to

† *His Works*. Vol. I. Page 663.

the Hindrance of the flourishing of Truth and Holiness.

I fault none for a Care to distinguish between good Works in a *Gospel-Sense*, and such as may be so term'd, only because the *Matter* of what is done is *good*. Let Men speak as strongly as they please, against those Works as *evangelically good ones*, which proceed from a View to the Applause of the World, or the Prospect of some temporal Advantage ; or, that are only the *meer outward Acts* of Piety, Honesty, Generosity, Charity, and the like ; or, that have no higher Rise than *carnal Nature*, however civilised and polished. These are not *good Works* in a *religious Sense* ; and Men ought to be plainly told so : Nor can *Works* be *good*, (in the Sense I am now considering them) only as they proceed from a Principle of *Faith* in CHRIST, and such a *Temper of Soul* as will argue Men to be the *Children of God*, and *born from above*.

Neither would I be understood to blame any for their Christian Endeavours, that the *Grace of GOD*, and *Merits of CHRIST*, might have the *whole Honour* that is due to them in the great *Affair of Man's Salvation*.

'Tis plain from the *Scriptures*, that we are *saved by Grace*. To *Grace* do they always lead up our Thoughts, as the original eternal *Source of Man's Salvation*. To this do they always ascribe *Salvation*, ANTICEDENT to all *other Causes and Considerations*, of whatever Nature, or Kind ; and in a Sense so glorious and exalted, that had it not been for *this*, we never should, never could have been saved.

'Tis plain likewise from the *Scriptures*, that we are *saved* by CHRIST. He was the glorious Person who lay, in the Counsels of GOD, as the *Foundation* in the Scheme of Man's Redemption ; He it was that, in the Fulness of Time, appear'd in the World, in Fashion as a Man, and *did*, and *suffered*, all that was necessary in Order to make Way for the Recovery of undone Man ; and 'tis with a View to HIM, for HIS SAKE, and on HIS ACCOUNT, that the Sinner is *justified* and *saved*. These Blessings are made over to him, only in *Consideration* of the mediatorial *Performances* and *Sufferings* of the LORD JESUS CHRIST : This is the *true Reason* of their Bestowment, in *Opposition* to all *Works of Righteousness*, that he ever did, or was capable of doing, to *recommend* him to the Favour of GOD.

And 'tis as plain from the *same Scriptures*, that Salvation by Grace, through CHRIST, is in the *Way of Obedience* ; such an Obedience as proceeds from a *Heart purified by Faith*, and *purged from dead Works* to serve the living GOD. This is evidently the *Doctrine* of the BIBLE.----It makes no Provision of Mercy for Sinners continuing *such* ; but positively excludes them the Kingdom of Heaven, notwithstanding the *Grace of GOD*, and the *Merits of the REDEEMER*. The *Texts* to this Purpose are scattered all over the Writings of the *Evangelists* and *Apostles* : Nor is there any Room for Dispute upon the Matter.

Nor is there the least *Inconsistency* between these *Scripture-Doctrines* ; and we may be sure, we mistake their Meaning, if we interpret them so as to make them clash with one another. Neither the *Grace of GOD*, nor the *Merits of CHRIST*,
take

take away the *Necessity* of a *holy Life*, in Conformity to the Precepts of the Gospel : And 'tis so far from honouring the *Grace of GOD*, or the *Merits of the REDEEMER*, to suppose such a Thing, that it casts Reproach upon them both. 'Tis to *separate* between those Things, which GOD has join'd together. †.

Men may, 'tis true, place *good Works* in the Room of CHRIST, or of *divine Grace* ; and so they may, under Pretence of *exalting* CHRIST, and *Grace*, entertain the Notion as tho' *good Works* were *needless*. And in either of these Cases, Dishonour is

† Worthy of Notice are the following Words of Mr. BAXTER. Says he, " If you set up the *Duties* of " the Gospel in *CHRIST's* *Stead*, you err. CHRIST " hath his *Place* and *Work* ; DUTY hath its *Place* " and *Work* too. Set it but in its *own Place*, and " expect from it but its *own Part*, and you go " right ; yea more, (how unfavoury soever the " Phrase may seem) you may *so far* as this comes " to, *trust* to your *Duty* and *Works*. i. e. for *their* " *own Part*. For if Duty have no Share, why " may we not *trust* CHRIST in a Way of Dis- " obedience as well as of *Duty*. In a Word, " you must both use, and trust Duty in *Subordi-* " *nation* to CHRIST ; but neither use it, nor trust " it in *Co-ordination* with him. So that this dero- " gates nothing from CHRIST ; for he has done, and " will do all his Work perfectly, and enableth his " People to do *their's* : Yet, he is not properly said " to do it himself. He *believes* not, *repents* not, &c; " but worketh these in them, i. e. enableth and excit- " eth them to do it. No Man must look for more " from Duty, than GOD hath laid upon it : And " so much we may and must. Vid. BAXTER's " *Works*, Vol. 3. Page 11.

done

done to the REDEEMER, and that *Grace of GOD*, which 'tis impossible should give Countenance to a Neglect of the Duties of Religion. What tho' *good Works* are not the *Motive* to Salvation, but the *free, unmerited Mercy of GOD*? What though 'tis not for the *Sake of good Works*, that we are *justified*, but on Account of the *Righteousness of CHRIST*? Does this argue that *good Works* are not necessary in other Respects? They are so in respect of the *Appointment of GOD*: Nor was this Appointment a meer *arbitrary* Thing, but plainly founded in the *Wisdom of the divine Government*. 'Twas not fitting that GOD should save Men in their *Sin*; that he should receive them to Heaven, while going on in *Rebellion* against his *sovereign, rightful Authority*: Yea, it would be repugnant to all the Conceptions we have of GOD, as a Being infinitely wise, and just, and holy, for him to grant it to *this Kind of Persons*, to sit down with the LORD JESUS in his Kingdom. In this View of the Matter, what must we think of his Holiness and Justice? What would become of his Authority as Governour among the Nations? What more effectual Method could be taken to lead Men to think, there was no Difference between *moral Good and Evil*? That *Virtue* was of no Account in the Eye of Heaven, and that the Distinction between *that* and *Vice*, was not worthy to be regarded in Men's Conduct of themselves? And indeed, what would they have to fear, either from the *Perfections*, or *Government of GOD*? And instead of being under Restraint from Sin, would they not be very much at Liberty to follow their own Inclinations, and to live and act just as they were mov'd by carnal Nature? But far be it from our Thots to suppose, that the alwise and good GOD would allow of such a State of Things. He never would,
he

he never could : He has a greater Regard to his own Honour, and the Welfare of Man.

But besides all this, that *Temper of Mind* which always was, and will be, a never-failing Source of *good Works*, is previously necessary, in the Nature of Things, in Order to a Meetness for the Happiness of the heavenly World. This is an intellectual, rational Kind of Happiness ; consisting in the Contemplation of the divine Perfections, ardent Love to the blessed GOD, and a perpetual Employment in his Service. But can those take Pleasure in contemplating the Glories of the infinitely perfect Being, the Temper of whose Souls is so *carnal*, as to have the *highest Relish* for the Things of Time and Sense ? Can they place their intire Delight in GOD, who have so fond an Affection for that abominable Thing which his Soul hates ? Or, is it possible they should be happy in *serving GOD*, Night and Day, without Interruption forever, the *Bent* of whose Minds is turned quite another Way ? *Light* can as well have *Communion* with *Darkness*, or CHRIST with *Belial*.

And let not any imagine, that CHRIST, by obeying the Law in our *Stead*, has made void the Obligations we are under to conform to it, in our *own Persons*, as a *Rule of Life*. The BIBLE, that *sacred Test* of all religious Truth, gives not the least Encouragement to any such *licentious Sentiments*. On the contrary, it every where represents our Obligations to *Obedience* as mightily enhanced, on Account of CHRIST, and what he has *done and suffered* for sinners. Nor is there so strong an Argument to enforce *religious Practice*, as that which is fetcht from the *bleeding and dying* of the SON of GOD, when he stood in the Place of miserable, sinful

sinful Man. 'Tis indeed the great *Gospel-Argument* to *Repentance* and a *good Life*; and of most weight and persuasive Influence to this Purpose. And so far were the *Apostles* of our LORD, from thinking Men discharged from their Obligations to obey the Law, on the Account of CHRIST, or any Thing he has *done*, or *suffered* for them, that they particularly mention it, as one of the great Ends of his *giving himself for us*, that † *he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of good Works*: Nay, the Reason expressly given, why he had the Name JESUS called upon him was that, ‡ *For he shall save his People from their Sins*. And the *Apostle* peremptorily declares, * *it was for this Purpose the Son of GOD was manifested, that he might destroy the Works of the Devil*. 'Tis therefore a base Reflection on CHRIST, and the great Design of his Undertaking for Sinners, to entertain a Thought, as tho', by *his Obedience*, he had taken away the *Necessity* of *our's*. The inspir'd PAUL was quite of another Mind. For though he concludes, after a Train of Reasoning, § *That a Man is justified by Faith, without the Deeds of the Law*; yet to prevent all Mistakes, he adds those observable Words in the Verse, or two following, *Do we then make void the Law thro' Faith? GOD forbid! Yea, we establish the Law*.

And the *Grace of GOD* is so far from encouraging a *Neglect of good Works*, that it is one of the strongest Excitements to the Performance of them. It applies to our *Ingenuity*, and is wonderfully adapted to soften the Heart, and render the most stubborn Will pliant and yielding. And if 'tis the

† Titus 2. 14. ‡ Matt. 1. 21. * 1 John 3. 8.
§ Rom. 3. 28.

Temper of any to take Occasion from the *Grace of GOD* to *sin* against him, rather than *love* and *obey* him, they, of all Men, have the least Right to be look'd upon as *good Christians*. The Tho't of *continuing in Sin*, under the Pretence of *exalting free Grace*, the *Apostle* rejects with a *GOD FORBID!* And well he might, for it argues a *most accursed Frame of Mind*. 'Tis a vile Abuse offered to the gracious and merciful *GOD*. 'Tis a being *evil* because he is *good*. It discovers a Mind lost to all Sense of Gratitude, and that is base and sordid to the last Degree.----But I may not enlarge. To go on,

The *last* Error I shall mention is that, which denies *Sanctification* as an *Evidence* of *Justification*. None, I believe, will deny, that this is a common Tenet, in these Times. It has been pleaded for in *Print*. And 'tis indeed the *known Characteristick* of a thorow-pac'd *new Convert*.

This was one of the Errors prevailing in this Country, soon after its *first Settlement*; and as it was withstood and condemn'd by the *whole Body of these Churches*, assembled at *CAMBRIDGE* by their *Elders* and *Messengers*, I shall, instead of offering any Thing of my own, transcribe what *THEY* then said in *Confutation* of it.

“ A Man cannot *evidence* his *Justification* by his *Sanctification*, but he must needs *build* upon his *Sanctification*, and *trust* to it,” was one of the Principles of the *Opinionists* in that Day; which the *Synod* confute thus. †“*First*, This is contrary to 1 Joh. 3.

† The *History of the Rise, &c of Antinomianism* &c in this Country. Pag. 15.

“ 18, 19. Where the HOLY GHOST saith, *that*
 “ *by unfeigned and hearty Love, we may have Assur-*
 “ *ance ; and yet, neither there, nor any where*
 “ *else, would have us trust to our Sanctification :*
 “ So Verse 7. *He that doth Righteousness is righ-*
 “ *teous, as he is righteous. Secondly, If Poverty*
 “ *of Spirit, which emptieth us of all Confidence*
 “ *in ourselves, may evidence a Man's Justification,*
 “ *without trusting to it, then may Sanctification*
 “ *without trusting to it ; but the former is true,*
 “ *therefore also the latter. Thirdly, If it be an*
 “ *Ordinance of GOD to evidence our Justification*
 “ *by our Sanctification, then we may do this with-*
 “ *out trusting to it ; but that is apparent from*
 “ 2 Pet. 3. 10. *Ergo.*”

Another of their Principles was, “ That it is a
Fundamental, and Soul-damning Error, to make
Sanctification an Evidence of Justification :” Upon
 which the Synod expresse themselves thus,* “ This
 “ is contrary to these Scriptures. Rom. 8. 11.
 “ *They that walk after the SPIRIT, are freed from*
 “ *Condemnation, and are in CHRIST, and so justi-*
 “ *fied. So, 1 John 3. 10. In this are the Chil-*
 “ *dren of GOD manifest, and the Children of the*
 “ *Devil : Whosoever doth not Righteousness is not*
 “ *of GOD.*”

Another of their Notions was, “ That the
 SPIRIT giveth such full and clear Evidence of my
 good Estate, that I have no Need to be tried by
 the Fruits of *Sanctification :* This were to light
 a Candle to the Sun :” To which the Synod an-
 swer,† “ This Opinion, taken in this Sense that
 “ after the SPIRIT hath testified a Man's good E-

* Ibid. P. 16. † Ibid. P. Ibid.

“state, the Person need not to be tried by the
 “Fruits of *Sanctification*, is contrary to the *Scope*
 “of the whole *first Epistle* of St. JOHN ; where
 “Variety of Arguments are propounded to all
 “Believers, in common, to distinguish the Persons
 “of Believers from Unbelievers, 1 John 5. 13.
 “*These Things have I written unto you that believe*
 “*on the Name of the SON of GOD, that ye may*
 “*KNOW that ye have eternal Life.* The *Water* is
 “annexed to the SPIRIT and *Blood*, 1 John 5. 8.”

Another of their unaccountable Fancies was,
 “That *Sanctification* was so far from *evidencing* a
 good Estate, that it *darkens* it rather ; and a
 Man may more clearly see CHRIST, when he
 seeth no *Sanctification*, than when he doth : The
 darker my *Sanctification* is, the brighter is my *Justi-*
fication.” The Reply is,* “This is contrary to
 “the Scripture of Truth, which rather giveth
 “the Name of *Light* to *Sanctification* and *Holi-*
ness, and even for this Use, to clear our *Justi-*
fication, 1 John 1. 6, 7. For the HOLY GHOST
 “concludes, as from a clear and infallible Pro-
 “mise, and Proposition, that if we *walk in the*
 “*Light, as he is in the Light*, then doth the *Blood*
 “of CHRIST *cleanse us from all Sin* ; meaning,
 “that *then*, and *thereby*, it appeareth, that it is
 “done : As on the contrary, *Unholiness*, and *un-*
holy Walking, is like *Darkness*, which obscureth
 “all the goodly Presumption, Flourishes, and
 “Hopes, of an unregenerate Man, Verse 6. For
 “this Purpose, (1 John 5. 8.) The *Water* of
 “*Sanctification* is made a *Witness* : Now the
 “Nature of a Witness is not to *darken* and ob-
 “scure Matters in Question, but to *clear* them.

* Ibid. P. 17.

“ And when DAVID (Psalm 51. 10, 11, 12.) saw
 “ his Heart so unclean, and his Spirit so altoge-
 “ ther out of Order, his *Justification* was not *then*
 “ *brighter* ; for then he should have had the
 “ Joy of his Salvation more full, and not so to
 “ sink, as that he begs it might be restored to
 “ him ; as implying, that his Joy, for the pre-
 “ sent, was wanting to him.”

And one of the *Sayings* in *that Day* was, “ Here
 “ is a great Stir about Graces, and looking to
 “ *Hearts* ; but give me CHRIST. I seek not for
 “ Graces, but for CHRIST ; I seek not for *Pro-*
 “ *mises*, but for CHRIST ; I seek not for *Sancti-*
 “ *fication*, but for CHRIST ; Tell me not of *Me-*
 “ *ditation* and *Duties*, but tell me of CHRIST.” To
 which the Synod subjoin, † “ This Speech seem-
 “ eth to make a *flat Opposition* between CHRIST
 “ and his Graces, contrary to that, in John 1. 16.
 “ *Of his Fulness we all received, and Grace for*
 “ *Grace.* And between CHRIST and his *Promises*,
 “ contrary to Gal. 3. 13, 14. CHRIST *was made*
 “ *a Curse, that we might receive the Promise of the*
 “ SPIRIT ; And, Luke 1. 70. with 74. And
 “ betwixt CHRIST and all *holy Duties*, contrary to
 “ Tit. 2. 14. And therefore holds forth Expressi-
 “ ons not agreeing to *wholsome Doctrine.*”

In fine, another of their *Sayings* was, “ If
 CHRIST be my *Sanctification*, what need I look to
 any Thing in *my self*, to evidence my *Justification.*”
 Upon which the Synod observe,* “ This Position
 “ is therefore unfound, because it holds forth
 “ CHRIST to be my *Sanctification*, so as that I need
 “ not look to any *inherent Holiness* in my self ;

† Ibid. P. 21. * Ibid. P. 22.

“ whereas

“ whereas CHRIST is therefore said to be our
 “ *Sanctification*, because he works *Sanctification* in
 “ us ; and we daily ought to grow up in him,
 “ by receiving new Supply and Increase of Grace,
 “ from his Fulness, according to 2 Pet. 3. 18.
 “ *Grow in Grace, and in the Knowledge of our LORD*
 “ JESUS CHRIST.

But as this is an *Error* unhappily *spreading* among People, and of fatal Tendency, I shall, as a further Guard against the Infection of it, be at the Pains to lay before the Reader, what two *Divines*, of great Repute, in these Churches, have said in Confutation of it.

The first is Mr. SHEPARD. He liv'd in the Times, when this *Error* was rise in the Country ; and he has strongly testified against it, particularly in his *Parable of the ten Virgins*. Says he, *
 “ The *Testimony* of the SPIRIT does not make a
 “ Man a Christian, but only evidences it : As 'tis
 “ the Nature of a *Witness*, not to make a Thing
 “ to be true, but to clear and *evidence* it. And
 “ therefore, whether the SPIRIT, in the *first*, or
 “ *second* Place, clears GOD's Love, I dispute not ;
 “ because 'tis doubtful : Yet be sure you find
 “ out the Difference ; viz. SOME WORK IN YOU,
 “ that no Hypocrite under Heaven has : Else
 “ what Peace can you have ?” And a little onwards, “ The great Doubt of GOD's People is
 “ not only, am I elected ? Am I justified, and
 “ accepted ? But am I *called* ? Am I *sanctified* ?
 “ Are not my Desires, my Faith, my Love,
 “ counterfeit ; which I may have, and yet go
 “ to Hell ? Now, the SPIRIT, when he comes,

* Vid. P. 130, 137.

“ clears up all Doubts, not fully, but gradually ;
 “ for 'tis the most clearing *Witness* : And there-
 “ fore, John 14. 18, 19, 20. *At that Day, you*
 “ *shall know, that I am in you, and you in me, and*
 “ *I in the Father.* The SPIRIT does not only say,
 “ CHRIST is out of you in Heaven, preparing and
 “ interceeding ; but in you, sanctifying, prepar-
 “ ing thee for Glory, who art a Vessel of Glory ;
 “ and you in me by Faith, by Love, Desire, &c.
 “ Now, when a Man shall say, *I look to no Work,*
 “ *but only for the SPIRIT to reveal the LORD's*
 “ *Love ; in seeming to desire the SPIRIT, he doth*
 “ *resist the SPIRIT of GOD.*” And in a few Pa-
 ragraphs following. “ If you look to the SPIRIT
 “ without a *Work*, whilst you do seek *Consolation*
 “ from the SPIRIT, you cannot avoid the *Condem-*
 “ *nation of the Word.* You say, the SPIRIT has
 “ given Peace to you : But do you love CHRIST ?
 “ I look not to *that*, but to the SPIRIT ; why,
 “ the *Word* says, *he that loves not him, let him be*
 “ *Anathema.* So, is the League between your
 “ Sins and your Souls broken ? I look not to
 “ that : Why, JOHN saith, *he that committeth Sin*
 “ *is of the Devil,* 1 John 9. 8, 9. Are you new
 “ Creatures ? I look not to that : Why, the
 “ *Word* saith, *Unless you be born again, you cannot*
 “ *enter into the Kingdom of GOD.* And the LORD
 “ knows, but on your Death-beds, thus Satan may
 “ assault you ; and then the LORD will say,
 “ nay, look to your self. The Word shall be
 “ BELSHAZZAR's Terror. Consider Psalm 32. 1. 2.”
 And yet more plainly a Page or two further, “A
 “ Man is first a Believer, and in CHRIST, and jus-
 “ tified, called, sanctified, before the SPIRIT does
 “ witness it : Else the SPIRIT should witness to
 “ an Untruth, and a Lie. For Unbelievers are
 “ under Wrath. If the SPIRIT does not witness
 this

“ this *peculiar Work* to be in you, and clear it up
 “ to you, tell me, how you can escape Anguish
 “ of Conscience, and the Terrors of Hell in your
 “ Heart, unless Conscience be feared, and blind-
 “ ed ? When the LORD shall set Conscience to
 “ ask, and say, I *chuse* none but whom I *call* ; I
 “ *call* none but whom I *justify* ; I *justify* none
 “ but whom I *sanctify*, and that not with a *com-*
 “ *mon*, but *peculiar Work* ; is it so with you ?
 “ If it be dark, or doubtful, can you but think
 “ all your Joys have been DREAMS ; and your
 “ WITNESS, DELUSIONS : Therefore look to this.
 “ ----If you do not, you have no Peace. For
 “ the LORD’s Sake, do it before Fire try you, or
 “ you stand scorching before the Tribunal of
 “ GOD.----If you despise *Work*, you despise Pro-
 “ mises, and so despise CHRIST ; and the LORD
 “ knows what Use you may have of them before
 “ you die.”

The other is, the excellent Mr. FLAVEL, who
 has very clearly, and strongly, exprest himself
 upon this Point. Speaking of the ANTINOMIANS,
 he says,† “ They deny *Sanctification* to be the E-
vidence of *Justification* ;” and reasons against the
Tenet in the following Words,* “ (1) I grant in-
 “ deed, that many vain Professors do cheat, and
 “ deceive themselves, by false, unscriptural Signs
 “ and Evidences, as well as by true ones misap-
 “ plied. (2) I grant also, that by Reason of
 “ the Deceitfulness of the Heart, Instability of
 “ the Thoughts, similar Works of common Grace
 “ in Hypocrites, Distractions of the World, Wiles
 “ of Satan, Weakness of Grace, and Prevalency
 “ of Corruption : The clearing up of our *Justifi-*

† *His Works*, Vol. I. Page 1678. * *P. Ibid.*

“ *fication* by our *Sanctification*, is a Work that meets
 “ with great and manifold Difficulties ; which
 “ are the Things that most Christians complain
 “ of. (3) I also grant, that the *Evidence* of our
 “ *Justification* in this, or any other Method, is
 “ not *essential*, and absolutely necessary, to the
 “ *being* of a Christian. A Man may live in
 “ CHRIST, and yet not know his Interest in him,
 “ or Relation to him, Isa. 50. 10. Some Chri-
 “ stians, like Children in the Cradle, live, but un-
 “ derstand not that they live ; are born to a
 “ great Inheritance, but have no Knowledge of
 “ it, or present Comfort in it. (4) I will further
 “ grant, that the Eye of a Christian may be too
 “ intently fixt upon his *own gracious Qualificati-*
 “ *ons* ; and being wholly taken up in the *reflex*
 “ Acts of Faith, may too much neglect the *direct*
 “ Acts of Faith upon CHRIST, to the great Detri-
 “ ment of his Soul.

“ But all this notwithstanding, the Examinati-
 “ on of our *Justification* by our *Sanctification*, is
 “ not only a *lawful*, and *possible*, but a *very excel-*
 “ *lent* and *necessary* Work and Duty. 'Tis the
 “ Course that Christians have taken, in all Ages ;
 “ And that which GOD hath abundantly blest
 “ to the Joy, and Encouragement of their Souls.

“ He hath furnished our Souls, to this End,
 “ with noble self-reflecting Powers, and Abilities.
 “ He hath answerably furnished *his Word* with
 “ Variety of *Marks* and *Signs*, for the same End
 “ and Use. Some of these Marks are *exclusive*,
 “ to detect and bar bold presumptuous Pretend-
 “ ers, 1 Cor. 6. 9. Rev. 21. 8. 27. Some are
 “ *inclusive* Marks, to measure the Strength and
 “ Growth of Grace by, Rom. 4. 20. And others
 “ are

“ are *positive* Signs, flowing out of the very *Essence* of Grace, or the *new Creature*, 1 John 4. 13. *Hereby we know, that we dwell in him, and he in us, because he hath given us of his SPIRIT.*

“ He hath expressly commanded us to examine and prove ourselves ; upbraided the Neglecters of that Duty, and enforce’d their Duty upon them by a thundering Argument, 2 Cor. 13. 5. *Examine yourselves, whether ye be in the Faith ; prove your own selves : Know ye not your own selves, how that JESUS CHRIST is in you, except ye be Reprobates.* In a Word, for this End and Purpose, among others, were the Scriptures written, 1 John 5. 13. *These Things have I written to you that believe on the Name of the SON of GOD, that ye may know that ye have eternal Life.* And therefore, to neglect this Duty are exceeding dangerous ; but to deny and deride it, intolerable. It may be justly feared, such Men will be drown’d in Perdition, who fall into the Water, by making a Bridge over them with their own Shadows.

“ For my own Part, I verily believe, that the sweetest Hours Christians enjoy in this World, is, when they retire into their Closets, and sit there conceal’d from all Eyes, but him that made them : looking *now* into the BIBLE, *then* into their own HEARTS, and *then* up to GOD ; closely following the grand Debate about their *Interest* in CHRIST. ’till they have brought it to the happy, desired Issue.”

These now are the *bad* and *dangerous* Things of the present Day ; for so I think it just to speak of them, and not under the soft Name of

Imprudences : leaving it to the World to judge, whether they are not well worthy of such a Style. Many, who are zealous for what is call'd, in the gross, the *glorious Work of GOD*, will, probably, be, "heartily sick" of the above Representation : But if they are become "*prejudiced* (as has been "publicly declar'd ‡) against the *very Sound* of "*Imprudences and Disorders*," they may not be suppos'd to be in a proper Temper of Mind to receive the Truth : Nor is it any Wonder, if they have unhappily fallen into Mistakes ; justifying those Things, which, if they had seen in their true Light, they would have condemned. Nothing more tends to blind the Mind than *Prejudice* ; and this, some have been made sensible of, who could not be brought to believe, the *Disorders* in the Land were such as had been represented, till *Conviction* was forced into them, by what they saw with their *own Eyes*, and heard with their *own Ears*.

I shall only subjoin, in Confirmation of the above Accounts, two *public Testimonies*, which I can't but think worthy of particular Notice.

The first is from the *Government of CONNECTICUT*, in their *Proclamation*, this Year, for a *general Fast*, which runs thus.

" By the honourable JONATHAN LAW, Esq; Governor and Commander in Chief, in and over his MAJESTY'S Colony of CONNec-

‡ See Mr. EDWARDS'S Book, on the *late Revival of Religion in NEW-ENGLAND*. P.188.

“ TICUT in NEW-ENGLAND. A Proclamation
 “ for a Day of publick Fasting and Prayer.

“ *Considering the various Frowns of divine Provi-*
 “ *dence, Particularly, the mortal Sicknefs which has*
 “ *prevailed in some of our Towns ; the cutting*
 “ *short some of the precious Fruits of the Earth by*
 “ *the Drought in the Summer past ; the ill Suc-*
 “ *cess of our Troops in the late Expedition against*
 “ *the Spanish West-Indies, in which most of them*
 “ *have perished by Sicknefs ; the fearful Prospect that*
 “ *our Nation and all Europe may be involved in a*
 “ *more general and bloody War, which may prove*
 “ *much more fatal and distressing to these Plantations ;*
 “ *and the unhappy Divisions and Contentions*
 “ *which still prevail, both among Ministers and*
 “ *People, in the Doctrines and Practice of Re-*
 “ *ligion, and the bitter Spirit of Uncharitableness*
 “ *and Disorder, which too much prevails among*
 “ *all Orders in the Land : All which call for*
 “ *our deep Humiliation before the LORD.*
 “ *Considering likewise the Fruitfulness of the Year,*
 “ *and all the Mercies we hope for, depend upon*
 “ *the Blessing of GOD, which we ought humbly to*
 “ *implore.*

“ I Have therefore tho’t fit, by and with the
 “ Advice of the Council, to appoint and do here-
 “ by appoint, Wednesday, the thirteenth Day of
 “ April next to be observed as a Day of public FAST-
 “ ING and PRAYER thro’out this Colony : exhort-
 “ ing both Ministers and People deeply to hum-
 “ ble themselves before the LORD, under all the
 “ Tokens of his Anger and Displeasure, and hum-
 “ bly to confess and bewail all our Sins which are
 “ the procuring Cause of them : PARTICULARLY,
 “ *The great Neglect and Contempt of the Gospel and*

“ the Ministry thereof, and the prevailing of a Spirit
 “ of Error, Disorder, Unpeaceableness, Pride, Bitter-
 “ ness, Uncharitableness, Cenforiousness, Disobedience,
 “ calumniating and reviling of Authority ; Divisions,
 “ Contentions, Separations and Confusions in Churches;
 “ Injustice, Idleness, Evil speaking, Lasciviousness,
 “ and all other Vices and Impieties which abound a-
 “ mong us.

“ And that fervent Supplication be made to Al-
 “ mighty GOD, that he would preserve and bless
 “ our Sovereign Lord King GEORGE, their
 “ Royal Highnesses the PRINCE and PRINCESS
 “ of *Wales*, the DUKE, the PRINCESSES the ISSUE
 “ of the PRINCE and PRINCESS of *Wales*, and
 “ the rest of the ROYAL FAMILY : That all
 “ the public Affairs of our Nation may be under
 “ the Conduct and Smiles of Heaven; that GOD
 “ would direct and bless his Majesty’s Councils,
 “ succeed his Arms in the War he is engaged in;
 “ that he would mercifully interpose to still the
 “ Jarrs and Confusions of *Europe*, to prevent the
 “ Effusion of Christian Blood and the dreadful
 “ Calamities of a general War : That GOD
 “ would smile upon and protect the *British* Planta-
 “ tions in *America*, and especially that we in
 “ this Colony may have all our just Rights and
 “ precious Priviledges CIVIL and SACRED continu-
 “ ed unto us inviolate ; That GOD would bless
 “ our civil Rulers, and succeed all their Admini-
 “ strations for the Promotion of Justice and Pro-
 “ tection of Religion : That he would direct the
 “ Ministers of the Gospel, heal their Divisions, and re-
 “ store Unity and Harmony in their Sentiments and
 “ Practises : That Religion might flourish, and a
 “ Work of Conversion, vital Piety and true Holiness
 “ might be powerfully carried on ; and that all Er-

“ *rors, Censoriousness, Divisions, Separations, Disorders and Confusions might cease and subside in our Churches ; and that Love, Charity, Peaceableness, Meekness, Humbleness of Mind and other genuine Fruits of the Spirit may be manifest ; that Religion might appear in its native Excellency and Beauty : That GOD would bless the COLLEGE, and preserve Purity and Order in that Society : That the Gospel might flourish among the Heathen Natives : That GOD would bless the succeeding Year with Health, Peace and Plenty ; and prosper us in all our Affairs both by Sea and Land.*

“ *And all servile Labour on said Day is hereby strictly forbidden.*

“ *Given under my Hand at the Council Chamber in New-Haven, this ninth Day of February in the sixteenth Year of the Reign of our Sovereign Lord GEORGE the Second, of Great-Britain, &c. KING. Annoque Domini, 1742,3.*

J. L A W.

GOD save the KING.

The other *Testimony* is that of the *Pastors of these Churches*, at their late *Convention*, in this Town, in these Words,

“ *We, the Pastors of the Churches of CHRIST in the PROVINCE of the MASSACHUSETTS-BAY in NEW-ENGLAND, at our annual Convention, May 25th. 1743, taking into Consideration several Errors in Doctrine, and Disorders in Practice, that have of late obtained in various Parts of the Land, look upon our selves bound, in Duty to our great*

great LORD and MASTER, JESUS CHRIST, and in Concern for the Purity and Welfare of these Churches, in the most public Manner, to bear our Testimony against them.

I. As to *Errors in Doctrine* ; we observe, that some in our Land look upon what are called *secret Impulses* upon their Minds, without due Regard to the *written Word*, the *Rule* of their Conduct ; that none are *converted* but such as *know* they are converted, and the *Time when* ; that *Assurance* is of the *Essence* of *saving Faith* ; that *Sanctification* is no *Evidence* of *Justification*, with other ANTINOMIAN and FAMILISTICAL Errors, which flow from these : All which, as we judge, are contrary to the pure Doctrines of the Gospel, and testified against and confuted, by Arguments fetched from *Scripture* and *Reason*, by our venerable *Fathers*, in the Acts of the Synod of August 1637 ; as printed in a Book entitled, *The Rise, and Reign, and Ruin, of ANTINOMIANISM &c*, in NEW-ENGLAND.

II. As to *Disorders in Practice*, we judge,

I. The *Itinerancy*, as it is called, by which either *ordained Ministers*, or *young Candidates*, go from Place to Place, and without the Knowledge, or contrary to the Leave of the *stated Pastors* in such Places, assemble their People to hear *themselves* preach, arising, we fear, from too great an Opinion of *themselves*, and an uncharitable Opinion of *those Pastors*, and a Want of Faith in the great *Head* of the Churches, is a Breach of *Order*, and contrary to the *Scriptures*, 1 Pet. 4. 15. 2 Cor. 10. 12, to the End. And the Sentiments of our *Fathers* express in their *Platform of Church Discipline*, Chapt. 9. Sect. 6.

2. *Private*

2. *Private Persons of no Education, and but low Attainments in Knowledge, in the great Doctrines of the Gospel, without any regular Call, under a Pretence of exhorting, taking upon themselves to be Preachers of the Word of GOD, we judge to be an heinous Invasion of the ministerial Office, offensive to GOD, and destructive of these Churches, contrary to Scripture, Numb. 16. 1 Cor. 12. 28, 29. And testified against in a faithful Advice to the Churches of NEW-ENGLAND by several of our venerable Fathers.*

3. *The ordaining and seperating of any Persons to the Work of the evangelical Ministry, at large, and without any special Relation to a particular Charge, which some of late have unhappily gone into, we look upon as contrary to the Scriptures, and directly opposite to our Platform, Chapt. 6. Sect. 3. And the Practice of the protestant Churches, as may be seen in the Order of the Churches vindicated, written by the very Rev. Dr. INCREASE MATHER.*

4. *The Spirit and Practice of Separation, from the particular Flocks to which Persons belong, to join themselves with and support, lay Exhorters, or Itinerants, is very subversive of the Churches of CHRIST, opposite to the Rule of the Gospel, Gal. 5. 19, 20. Jude ver. 19. 1 Cor. 12. 25. 1 Cor. 3. 3. And utterly condemned by our Platform, Chapt 13. Sect. 1. 5. And contrary to their Covenant Engagements.*

5. *Persons assuming to themselves the Prerogative of GOD, to look into and judge the Hearts of their Neighbours, censure and condemn their Brethren, especially their Ministers, as Pharisees, Arminians, blind*

blind, and unconverted, &c. where their Doctrines are agreeable to the Gospel, and their Lives to their Christian Profession, is, we think, most contrary to the Spirit and Precepts of the Gospel, and the Example of CHRIST, and highly unbecoming the Character of those who call themselves the Disciples of the meek and lowly JESUS, John 13. 34. 35. 1 Sam. 16. 7. Matt. 7. 1. Rom. 14. 10.

6. Though we deny not, that the human Mind, under the Operation of the Divine SPIRIT, may be overborn with *Terrors* or *Joys* : yet, the many Confusions that have appeared in some Places, from the Vanity of Mind, and ungoverned Passions of People, either in the Excess of *Sorrow* or *Joy*, with the *disorderly Tumults* and *indecent Behaviours* of Persons, we judge to be so far from an Indication of the *special Presence* of GOD with those Preachers that have industriously excited and countenanced them, or in the Assemblies where they prevail, that they are a plain Evidence of the Weakness of human Nature ; as the History of the *Enthusiasms* that have appear'd in the World, in several Ages, manifests. Also 1 Cor. 14. 23, 40. At the same Time, we bear our Testimony against the *impious Spirit* of those, that, from hence, take Occasion to reproach the *Work of the Divine SPIRIT*, in the Hearts of the Children of GOD.

Upon the whole, we earnestly recommend the *Churches* of this Country to the gracious Care and Conduct of the Great *Shepherd of the Sheep*, with our thankful Acknowledgement for his merciful Regard to them, in supplying them with faithful Pastors, and protecting them from the Designs of their Enemies, and advancing his spiritual Kingdom in the Souls of so many from the Foundations of this Country to this Day ; and where there is any special

cial Revival of pure Religion in any Parts of our Land, at this Time, we would give unto GOD all the Glory. And earnestly advise all our Brethren in the Ministry, carefully to endeavour to preserve their Churches pure in their Doctrine, Discipline, and Manners, and guard them against the Intrusions of *Itinerants* and *Exhorters*, and to uphold a Spirit of Love towards one another, and all Men ; which, together with their fervent Prayers, will be the most likely Means, under GOD, to promote the true Religion of the *Holy Jesus*, and hand it uncorrupt to succeeding Generations."

Sign'd, NATHANAEL EELLS, Moderator. In the Name, and by Order of the Convention.

And now, if it be *Fact*, as I have given too much Reason to believe it to be, that these BAD THINGS have prevail'd in *all Parts* of the Land, and among *all Sorts* of Persons, the *Answer* is, at once, ready to what has been said, whether in *Vindication* of some *particular Disorders*, or in *Excuse* of the *whole taken together*.

Some *particular Irregularities* have been vindicated as Things right and good. But how ? Why, by stripping them, in a great Measure, of *those Circumstances* which rendered them *bad*, and setting them forth, not as they *really are*, but as they ought to be, or are wrongly supposed to be ; and in this Way, reflecting Blame upon the *Complainers* of these Things, instead of fixing it where it justly belong'd, upon the *Things themselves*. To illustrate this in a few Instances.

The *Manner* of addressing to the *Passions* of People, in these Times, has often been complain'd of : But the Complaint, it is said,† "has been

† Vid. Mr. EDWARDS's *Thoughts on the late Revival of Religion in NEW-ENGLAND.* P. 149.
without

without or *beyond* just Cause." And in order to make this appear, a deal of Pains has been taken * to represent the *Propriety* of applying to People with *Affection* and *Earnestness* about eternal Things ; and not in a *dull, cold, and indifferent* Manner. And who are the Persons that ever thought otherwise ? I know of none, among those called *Opposers* but were always in the Sentiment, that the Passions were planted in the human Constitution for *very valuable Uses* ; that it was *reasonable* they should be excited ; and that it was one Part of a Minister's Business to *stir them up* to a *useful Exercise*. But what is all this to the present Case ? The Question is, whether it be'n't a *plain, stubborn Fact*, that the *Passions* have, *generally, in these Times*, been apply'd to, as though the *main Thing* in Religion was to throw them into Disturbance ? Can it be denied, that the *Preachers*, who have been the *Instruments* of the *Commutations* in the Land, have endeavour'd, by all Manner of Arts, and in *all Manner of Ways*, to raise the *Passions* of their Hearers to such a Height, as really to unfit them, for the present, for the Exercise of their *reasonable Powers* ? Nay, in order to alarm Men's *Fears*, has it not been common, among *some Sort of Preachers*, to *speak* and *act* after such a *wild Manner*, as is adapted to *affrighten* People out of their *Wits*, rather than possess their Minds of *such a Conviction* of Truth, as is proper to Men, who are endow'd with *Reason* and *Understanding* ? And under the Notion of speaking to the *Affections*, were the Things of GOD and another World, ever preached with more Confusion of Thought ; with greater Incoherence ; with the undue Mixture of more

* Ibid. P. 149. and onwards.

rash, crude, unguarded Expressions ; or with Conceit to a higher Degree, appearing in fulsome Self-Appauses, as well as unheard of Contempt of others ? These are Things of too publick a Nature to be denied : They have been too often practised, and in Places of too great Concourse, to admit of Debate. So that it's only reducing this Article of *addressing to the Passions of People*, to the *Test of Fact*, and it won't bear a Vindication : Nor can those who have complained of it be faulted, unless by placing their Complaint in a wrong Light.

Another Thing that has been complained of is, " The speaking Terror to them that are already " under great Terror, instead of comforting " them." But this Complaint also is said to be " unjust ;"* and in Order to shew it to be so, the Way in which Terror ought to be dispenced to this Kind of Persons has been opened,† with the Restrictions under which it should be done. I am far from thinking, that what is here said is unexceptionable ; but supposing it to be so, what is it to the Point ? The Matter in Debate is, whether Terror has not, in *Fact*, been heaped upon Persons already distracted almost with Terror, in a Manner that justly deserves to be blamed ? And will any, pretending to be acquainted with the late Managements in the Land, calmly deny this ? Has no Method, but that of a faithful Representation of the Truth of the Case of such Persons, been used to heighten their Fears ? Has not *Voice* and *Action*, even to an extravagant Excess, been too often repaired to ? Have no poor distressed Creatures been practised upon, and this

* Ibid. P. 156. † P. Ibid. and onwards.

by Numbers at a Time, and in Ways unfit to be mentioned, whereby their *animal Nature* has been thrown into the most horrid Confusion ? I could mention a Plenty of Instances in this Kind, but that I rather chuse they should be buried in perpetual Oblivion. So that if this Article also be brought to the *Truth of Fact*, it may still be complained of with great Justice.

It has still been mentioned as an Objection against the Times, “ that there has been too great a Frequency of religious Meetings, and too much Time spent in an Attendance on these Externals of Religion.” But the Objection, it is said, is in the general groundless. † And why ? Because “ ’tis fit, that, at such an extraordinary Time, “ when GOD appears unusually present with a “ People, in wonderful Works of Power and “ Mercy, that they should spend more Time than “ usual in religious Exercises, to put Honour upon that GOD that is then extraordinarily present, and to seek his Face*.” And suppose this be allow’d ; is there notwithstanding just Ground of Complaint ? Is it not *undoubted Fact*, that People have generally, through the Land, gone into an *Excess* upon this Head of *attending* Meetings, either *public*, or *private*, or both ? Han’t there been too many Instances of Houses of Worship, that have been scarce empty, Night or Day, for many Days together ? Han’t it been common, among those who have been wrought upon, in these Times, to devote themselves, as it were, to the Business of attending *Lectures* and Meetings, either to *speak* or *bear*, as though herein lay the Sum of Religion ? And han’t this been done by great Numbers of

* Page Ibid.

Persons, to the Neglect of their *Callings*, and the real *Damage* of their *Families* ? And while People have expended so much of their Time, in attending the *Preachings* and *Exhortations* of all *Manner* of *Preachers*, and *Exhorters*, what has been their Care about those Laws of GOD, which regard their Conduct, in the *several Relations* and *Capacities of Life* ? Have they been, in any Proportion, zealous to be better *Husbands* and *Wives*, better *Masters* and *Servants* ? Have they been as *remarkably forward* to speak the Truth every Man to his Neighbour, to do Justice, and love Mercy, and walk humbly with GOD ? These are Duties to be attended, as well as *religious Meetings*: But han't the Zeal of People to attend the *latter*, been so great, as to leave little Room for the *observable* Practise of the former ? This, I believe, few will venture to deny. The plain Truth is, People have generally behaved, in these Times, too much as though they thought Religion consisted, *chiefly*, if not *only*, in an Attendance on *Meetings* for *praying*, and *Preaching*, and *exhorting*, and *singing* and the like ; which is certainly a Fault, and will remain so, notwithstanding all that can be said to the contrary.

The Way in which Out-cries, Faintings, and other bodily Effects, have been spoken of as sure Arguments of a *divine Influence* accompanying the Word, has likewise been complained of. And what is the Answer ? Why,* “ that, they are indeed *probable Tokens* of GOD's *Presence* ; and when excited by preaching the *important Truths* of GOD's *Word*, urg'd and enforc'd with PROPER MO-

* P. 172.

tives and Arguments, or are consequent on *other Means that are GOOD*, that they may be spoken of, and rejoiced in as such. For that *Cryings out, in such a Manner, and with such Circumstances*, is as much an Evidence of their *general Cause as Language*. The Meaning of it has been learn'd the same Way that Persons learn Language ; viz. by *Use and Experience*." But what is all this to the Purpose of *those Out-cries, and Swoonings, and bodily Agitations*, that are not effected *so much by Truth as by other Things*, or not by Truth PROPERLY urg'd and enforc'd, nor yet by *any other Means that are GOOD* ? And have there been no such Out-cries in the Land ? Yea rather, have not the *Out-cries* too generally been of *this Kind* ? Han't they been prov'd to be so in these Papers ? And this, I know, is the Tho't of a very great Number of as wise, and pious, and judicious Christians about them, as any we have in the Country ; and they have been led into this Sentiment, by attending to the *Means, and Manner, and Circumstances* of their Excitement, which have been such as to leave them at no loss to judge of the Cause, any more than others may be at a loss to judge of the Meaning of Language. And what is the Way, in which these *Out-cries* have been spoken of as *Tokens* of an *extraordinary divine Presence* ? Has it been *commonly* in Words expressive of a *Probability* only ? Or, have they been delivered with an Air of *Modesty*, and as became those who might possibly be mistaken ? So far from it, that the most *positive, peremptory Affirmations* have been us'd ; and these, accompanied with *bitter Language* against those who could not bring themselves to think, and speak after the same Manner with them. So that if this Complaint likewise be considered as it relates to Fact, there is just Ground
for

for it, notwithstanding all that has been offered to make it appear unjust.

I might, had I Room, have mentioned many other Instances ; tho' indeed there is no real Need of it, for 'tis only doing by *them* as I have done by *these*, that is, reducing them to the *Truth of Fact*, and they'll appear at once not to have been vindicated ; nor could they have been, but by uncloathing them of such *Circumstances* as are unalterably bad, and will be judged to be so as long as there are any remains of true Sense and Reason in the World.

But besides a *Vindication* of some particular *Disorders*, the *whole* considered in the *Lump* have been *excus'd* ; but with such Arguments, as I can't suppose will be thought to carry in them much Weight. To illustrate this also by a brief *Animadversion* on some of these *Excuses*.

It has been suggested concerning the *bad Things* of the present Day, taken *collectively*, that they are *only accidental Effects of a good Work*†. But how do we distinguish between *accidental Effects*, and those that are *natural* ? Is it not by the *Frequency*, and *Uniformity* of their Production ? If such and such Effects are found, in Experience, to be the common and *general Attendants* of such and such Causes, at one Time and another, in this Place and the other, don't we always speak of them as *natural*, and never as *accidental only* ? Yea, is not the *Doctrine of Causes and Effects*

† Vid. Mr. EDWARDS's *Thoughts on the late Revival of Religion in NEW-ENGLAND*, P. 33.

wholly founded on this *Kind of Observation and Experience* ? And if, in this Way, we judge of the *bad Things* prevailing in these Times, can it be thought they are nothing more than *accidental Effects* of a good Cause ? Will any pretend, that they are *rare Productions* ? Or, that they have been *peculiar to here and there a Person, in here and there a particular Place* ? Is it not a known, undeniable Fact, that they have appear'd in *all Parts* of the Land ; yea, in every Place upon the *whole Continent*, in a greater or less Degree ; and this, among Persons of all *Ranks, Ages, Sexes, and Conditions*, who have been wrought upon in these Days ? And have not *these Effects* been most remarkably visible in those, who have been spoken of as the most *remarkable Subjects* of the *present Operation* ? These are Truths that can't be disown'd. They are as evident as the Light shining at Noon-day. And is it possible, if *these Effects* were *meerly accidental*, that they should be thus uniform, and almost *universal* ? We must give up our *Understandings*, before we can entertain such a Tho't of them.

It has been said,* “ more has been look'd for from Persons under the *Operations* of the SPIRIT, in these Days, than is reasonable ; that, when any profess to have received Light, and *Influence*, and *Comfort*, from Heaven, and so have had sensible Communion with GOD, many are ready to expect that *now* they appear like *Angels*, and not like poor, feeble, blind and sinful Worms of the Dust.” For myself, I know of none who ever had such Expectations ; but if any were so weak and ignorant, they have seen that which is abundantly sufficient to show

* P. Ibid.

them their Mistake. 'Tis readily own'd, it ought not to be expected of Persons under the *saving Operations* of the SPIRIT, that they should appear like *Angels* ; but yet, it may, with all Reason, be expected, they should appear like *Men who have been renewed after the Image of GOD, in Knowledge, and Righteousness, and true Holiness.* 'Tis not enough that they have *Heat* in their *Affections*, but they must have *Light* in their *Minds* ; 'tis not enough that they *talk speciously*, and *profess highly*, but they must be really possess of a truly *Christian Temper* : And this they must discover by *putting away from them all Bitterness, and Wrath, and Anger, and Clamour, and evil-speaking, with all Malice* ; and not only so, but by living in the habitual Practice of that *Piety* towards GOD, and *Righteousness* and *Charity* towards Men, in all the genuine Expressions of them, which are required in the Gospel. 'Tis not too much to expect this of those, who have been changed, by the Grace of GOD, into *New-Creatures.* 'Tis true, they are far from being *perfectly holy*, notwithstanding this *Change* ; but 'tis as true, because the *Bible* affirms it, that they are not worthy to be spoken of as those who have been *turn'd from the Power of Sin and Satan to GOD*, unless they are such Persons as have been describ'd. And has this *generally* been the Character of those, who have been highly spoken of in the late Times? It cannot reasonably be supposed, while *so many*, and *such gross Disorders* have been prevalent among them.

It has been pleaded, † “ so careful are some
 “ Persons lest this Work should be defended, that

† P. 35.

“ now they will hardly allow, that the *Influences*
 “ of the SPIRIT of GOD on the Heart, can so
 “ much as *indirectly* and *accidently* be the *Occasi-*
 “ *on* of the Exercise of *Corruption*, and Commission
 “ of Sins.” I don’t believe, among the whole
 Number of those called *Opposers*, one can be men-
 tioned, who ever made the least Difficulty of al-
 lowing this : Though they have always enter-
 tained so high an Opinion of the *real Influences of*
the Divine SPIRIT, that they can’t suppose, these
 should GENERALLY be the *Occasion* of the Comission
 of Sin, and in repeated, bare-fac’d Acts, a-
 mong those who are the *Subjects* of these *Influen-*
ces, and in a *remarkable* Degree. If *great Num-*
bers of Persons, of *all Capacities*, *Tempers*, and *E-*
ducations, and in most Places throughout a Land,
 are betray’d into such a Conduct as is plainly con-
 trary to the most express, and peremptory Com-
 mands of the *Gospel* of CHRIST, and go on in such
 a Conduct ; and this, in Contempt of Advice,
 and all Means of Conviction : I say, when this
 is the Case, I must think better of the *Influences*
of the SPIRIT of GOD ; especially, when they
 are *powerful* and *extraordinary* beyond what they
 were ever known to be before, than to suppose
 they should be the *Occasion* of such Breaches of
 the Christian Law : Nor do I esteem it an In-
 stance of that Respect, which is due to the *blest*
SPIRIT of Grace, to make him the *Cause*, though
 it be only in the Way of a *sine qua non*, of those
 Effects, which are visibly owing to the *Lusts of*
Men, venting themselves without any tolerable
 Restraint, either from *Reason* or Religion, and so
 as is not known among Multitudes, even of those
 who are thought to deserve no better a Name,
 than *Children of the Devil*. And I have a worse
 Thought of this Excuse for the *bad Things* reign-
 ing

ing in the Land, as so many *Scripture Examples* have been misapplied in their Vindication.

It has been urg'd,* “ It is a Thing not to be
 “ wondered at, that at a Time when Multitudes,
 “ all over the Land, have their Affections greatly
 “ mov'd, that great Numbers should run into
 “ many Errors and Mistakes with Respect to their
 “ Duty, and consequently into many Acts and
 “ Practices that are imprudent and irregular.” I
 own it is so far from being Matter of Wonder,
 that its the very Thing that might be expect-
 ed ; nor could it have been otherwise. When
 Men's *Passions* are in *great Commotion*, and they
 generally act under the *Guidance* of them in this
tumultuous State, 'twould be *miraculous*, if they
 did not run into the *Wilds* of *Error* and *Ex-*
travagance. Its the very Thing that has often
 happened in the World in former Times : Nor
 may it be thought strange, if so it has hap-
 pened *now*, or should so happen yet again in Time
 to come. But then, great Care should be taken,
 not to ascribe *that Confusion* in Men's *Passions* to
 the *Divine SPIRIT*, as its *Author*, which will
 make it even a *Wonder*, if it does not run them
 into *Errors* and *Mistakes* ; and this, by *Mul-*
titudes : Especially, should we be in the Exercise
 of Caution, when the Mistakes are such *palpable*
 ones, and of such *dangerous* Tendency, as *many*
 have been hurried into, at this Day.

It has been represented † “ as no insuperable
 “ Stumbling-Block, that Imprudencies and Irregu-
 “ larities of Conduct should abound, when such
 “ Multitudes of all Kinds of Capacities, natural

* P. 38, † P. 39.

“ Tempers, Educations, Customs and Manners of
 “ Life, are so generally and variously affected ;
 “ especially, in a State of Things so uncommon,
 “ and where the Degree, Extent, Swiftneſs and
 “ Power of Operation is so very extraordinary,
 “ and so new, that there has not been Time and
 “ Experience enough to give Birth to Rules for
 “ People’s Conduct, and so unusual in Times past,
 “ that the Writings of Divines don’t afford us
 “ Rules to direct us in such a State of Things.”

To all which it is obvious to reply, if Multitudes of all Sorts of Persons were affected, and the Disorders to be seen, were among only a few of them, comparatively speaking, there would then be no just Occasion of Offence : But, if they prevail among *Multitudes*, and these Multitudes are of *all Kinds* of Capacities, Tempers, and Conditions, how does the *Number* of Persons affected, or the *Variety* of their Characters, remove away the Ground of Exception ? The Difficulty, in this Case, remains just the same.---Nor is the State of Things in the Land, so *new* and *unusual*, as has been said. ’Tis true, there never was such a Scene of Things before, in our Day ; but there has seldom an *Age* past, since the Days of the *Apostles*, but this has been the State of Things : And the *Degree, Extent, Swiftneſs* and *Power* of the *Operation*, has often before been as *extraordinary* ; yea, in all these Respects, it has been far exceeded. The *Operation*, its granted, has been *swift* ; but not so swift, but *Birth* has, in *Fact*, been given to many excellent *Rules of Conduct* ; which, if they had been received in the Spirit of Love and Meekneſs, and acted upon with the Temper of Christians, would have made these Times happy, in Compare with what they now are. And ’tis so far from being a just Remark, that

that the Writings of Divines don't afford Rules to direct in this State of Things, that they are full of them. There are no Disorders prevailing in the Land, but the most pious, and orthodox, and well-approv'd Writers have (as we may see in these Papers) expressly taken Notice of them, and laid down the wisest, and most effectual Prescriptions, whether for the Prevention, or Cure of them. The same Imprudences, Irregularities, Extravagancies, or whatever other Name any may chuse to call them, which *now* appear among us, were *common* in ENGLAND, no longer ago than the *last Century*, lower down than the Middle of it ; and they were freely wrote against by some of the best Men that were then upon the Stage, and such *Cautions, Directions, Admonitions, and Warnings* given, as would have been effectual, if duly regarded, to have prevented much of the *Madness* of the present Day : Nay, some of the worst Things that have been complained of, were *general* even in this Land once before ; and the *Rules of Conduct* then given by our *Fathers*, are as well suited to the *present State* of Things, as any could now adapt them had they ever so much Time to do it in ; as may be seen in the foregoing Pages. It could not therefore be from Want of *good Rules of Conduct*, already prepared for the Use of People, in the Writings of Divines, that they have been thrown into Disorder. Only the *practical Works* of that *single Man*, Mr. BAXTER (which I heartily wish were in every Family throughout the Country) afford every Direction needful at this Day ; and are the more worthy of Notice, because form'd upon long Observation and Experience.---But if there were no *Rules*, in the *Writings of Divines*, suited to the present Day, why need People “ abound in Impru-

“ dences

dences and Irregularities," for Want of a *Rule of Conduct*, when they are favoured with the *written Revelation* of GOD ? Is not the *Scripture*, which was given by *Inspiration* of GOD, profitable for *Doctrine*, for *Reproof*, for *Correction*, for *Instruction* in *Righteousness*, that the Man of GOD may be perfect, thoroughly furnish'd unto all good Works ? And can the SPIRIT be supposed to be poured out, in such extraordinary Influences as to render the Bible a Rule insufficient for the Behaviour of those who are the Subjects of them ? Does this reflect due Honour upon the sacred Writings ? Must they not be conceived of, in this Light, as very defective, and imperfect ?

It has been hinted,† " That the Weakness of human Nature has always appeared in Times of great Revival of Religion, by a Disposition to run to Extremes, and get into Confusion ; especially in three Things, *Enthusiasm*, *Superstition* and *intemperate Zeal*. So it appear'd in the Time of the Reformation, very remarkably ; and also in the Days of the Apostles." 'Tis very true, there was in the Time of the Reformation, the Prevalence of *Enthusiasm*, *Superstition*, and *intemperate Zeal*, in all the *Wildness* and *Extravagance*, that can be conceived of : But who were the Persons among whom these Things prevailed ? Were they generally the Children of GOD ? Those who were under the special Guidance of the HOLY GHOST ? 'Tis a Dishonour to the SPIRIT of *Grace* to suppose such a Thing. They were rather vain Pretenders to the SPIRIT ; Men, who were spiritual only in their own fond Imaginations. And so far were they from being

† P. 40.

Instances of the Work of *Reformation*, that they were a Scandal to it, and the greatest Obstacle in the Way of its Progress. And the same may be said of the *Times of the Apostles*. There was then among those called *Christians*, the Appearance of Pride, Emulation, Wrath, Strife, Sedition, Schism, and many other evil Works. But among what *Sort of Christians* did these Things appear? Were they those, upon whom the HOLY GHOST had been poured out in his *saving Graces*? It may, perhaps, upon Trial, be found a very difficult Task to prove this. There were many, in *those Days*, who could claim the Character of Christians, only in *Appearance* and *Profession*; yea, among those who had the Spirit sent down upon them in an *extraordinary* Manner, i. e. in miraculous Powers, so as that they could speak with Tongues, and shew Signs, and work Wonders: I say, even among these, there were many, concerning whom our SAVIOUR himself has said, that they shall be bid to depart away from him, at the last Judgment. And who will venture to affirm, that the Disorders complained of, in *these Days*, were not prevalent, *chiefly*, among *this Kind* of Christians? There was a Number, in this and the other Christian Church, no Doubt, who were truly *spiritual* Men, making it evident that they were so, by their bringing forth the Fruit of the SPIRIT, in all Righteousness, and Goodness, and Truth: But at the same Time, there was a Number, and perhaps a greater Number, of meer *nominal* Christians, puffed up with Pride, and in a Temper to be led aside either by *Satan*, or their own Lusts. And are not these the Persons, among whom it is most likely Disorders should prevail? Those especially, which are gross, and seem to argue a Spirit unmortified to Sin and Lust.

The

The Language in which the inspir'd PAUL speaks of the *false Teachers* in this and the other Church, and those who were led aside by them, if fairly examin'd, would, I am apt to think, import thus much. And 'tis true, in Fact, (as we shall see in its proper Place) of *many*, in *these Times* of the *Apostles*, that they fell into Errors in *Principle*, as well as *Practice*, inconsistent with the *Being* of real Christianity ; and this, notwithstanding they had "infallible Apostles to guide and direct them, to rectify Disorders, and reclaim them when they were wandring."

It is still pleaded,† " If the Affair be seriously
 " weighed in its Circumstances, it will be no
 " great Difficulty to account for it, supposing the
 " Work, in general, to be from a great Outpour-
 " ing of the SPIRIT of GOD, that many have
 " run into great Errors, and just such Errors as
 " they have." And in order to account for it,

It is said,* That " some who have been im-
 " prov'd as great Instruments to promote this
 " Work, have been *very young* : And how na-
 " tural is it for such, being *newly* brought out of
 " a State of Darkneſs, Insensibility, and Death,
 " and having in View the Reality, the Vastneſs,
 " and infinite Importance and Nearneſs of spiri-
 " tual and eternal Things, and not having the
 " Advantage of Age and Experience, and but lit-
 " tle Opportunity to study Divinity, or to con-
 " verse with aged experienced Christians and Di-
 " vines ; how natural is it for such to fall into
 " many Errors."----The Answer to all which is
 ready at Hand ; viz, That if some of the In-

† P. 43. * P. Ibid.

struments in this Work were *very young*, and had but little Acquaintance with Divinity, and were but *newly* brought to a Sense of the Importance of eternal Things, they were, for these Reasons, very unfit to be employed as *Instruments* ; and it may be feared, whether great Dishonour han't been done to the Cause of GOD, and *Religion*, by not checking their *Forwardness* to engage in the *ministerial* Work, for which they were so evidently unqualified. 'Tis observable, the Apostle PAUL, in his Directions to TIMOTHY about introducing Men into the Ministry, particularly gives such a Caution as that,* *Not a NOVICE lest being lifted up with Pride, he fall into the Condemnation of the Devil.* The Original Word, answering to the *English* one, NOVICE, is *Neophyton* ; which properly signifies, a *raw young Christian*, one who has but “ *newly* been waked out of Sleep, and had opened to his View, the Reality and vast Importance of spiritual Things :” And 'tis the express Direction of an inspir'd *Apostle*, that *such an one* should not be employ'd in the *Ministry*. And the *Reason* he subjoins is very solemn and weighty, *lest being puffed up with Pride, he fall into the Condemnation of the Devil* ; obviously implying that Persons *newly* brought over to Religion, and not fully instructed in it, are in great Danger, if employed as Ministers, of falling into *Pride*, the *Devil's Sin*, and hereby exposing themselves to *Condemnation*, the *Devil's Punishment*. And the *Apostle* certainly judged right in this Matter. For none are more apt to be *proud* and *vain-confident*, than this Kind of Persons ; as has been abundantly verified in Fact, in these Times : And the Danger is greatly increased, when, together with the

* 1 Tim. 3. 6.

Newness of their Acquaintance with *spiritual* Things, they are *young, very young in Years*. It's vast Odds, whether the encouraging *such Novices* to act as *Ministers*, won't be the Means of their falling into such Mistakes, both in *Judgment* and *Conduct*, as may be destructive to themselves, and the Interest of CHRIST too. It's *natural* to expect Confusion, when *meer Youths in Age*, as well as Christian Knowledge and Experience, are invited into the Pulpit, and admir'd for their bold and ignorant speaking of Things they little understand. And shall the Want of *Years*, and *Knowledge*, and *Experience*, in these Persons, be pleaded in Excuse for the wretched Mistakes and Follies they run into ? It ought rather to be urg'd as one of the strongest Reasons, against their taking upon them the *Business* of the *Ministry* ; which would, at once, prevent all this Mischief.

The Plea goes on, and in *Substance* is thus,*
 “ That as the Influences of the SPIRIT, upon those
 “ who have lately had Experience of them, are
 “ what they were unacquainted with, and had
 “ never felt before, its no Wonder they don't so
 “ well know how to distinguish one *extraordinary*
 “ *new* Impression from another, and so (to them-
 “ selves insensibly) run into *Enthusiasm*, taking
 “ every strong Impulse to be divine. As Multi-
 “ tudes of *illiterate* People (most of whom are in
 “ their Youth) are brought into such *new*, and
 “ before (to them) unheard of Circumstances, its
 “ natural to suppose they should pass wrong and
 “ strange Judgments both of Persons, and Things,
 “ beholding them in such a *new Light*. And
 “ as they scarce ever heard of such a Thing be-

* P. 44, 45.

“ fore, as the *Out-pouring of the SPIRIT*, or had
“ no Notion of it, its nothing strange that they
“ don’t know how to behave themselves in such
“ a new and strange State of Things : Nor is
“ it unaccountable, that they should be ready to
“ hearken to those, who have been the Instru-
“ ments of *this Work*, in them and others, or
“ that they should receive every Thing they say,
“ and drink down Error as well as Truth from
“ them.” To which I would return Answer, as
follows. The Influences of the SPIRIT are always
new and *unknown* to Persons, in *Experience*, ’till
they are the happy *Subjects* of them : And why
should they, at this Day, be more apt to run ge-
nerally into Mistakes about them, than at other
Times : The Pretence, that they are *now* more
powerful and extraordinary, won’t do ; for the
more powerful these Influences are, when real
and from the *Divine SPIRIT*, the less liable
Persons are to Mistakes, and the fewer of them,
and of smaller Moment, they will fall into. The
true Account to be given of the *many* and *great*
Mistakes of the present Day, about the *SPIRIT’s*
Influence, is not the *Newness* of the Thing, the
not having *felt it before* ; but a *notorious* Error
generally prevailing, as to the *Way* and *Manner*
of judging in this Matter. People, in order to
know, whether the Influences they are under, are
from the SPIRIT, don’t carefully examine them
by the *Word of GOD*, and view the *Change*
they produce in the *moral State* of their *Minds*,
and of their *Lives*, but hastily conclude such
and such *internal Motions* to be *divine Impressi-*
ons, meerly from the *Perception* they have
of them. They are ready, at once, if this is
unusual, or *strong*, to take it for some Influence
from above, to speak of it as such, and to act ac-
cordingly.

cordingly. This is the Error of the present Day ; and 'tis indeed the *proton Pseudos*, the first and grand Delusion : And where this prevails, we need not be at a loss to know the *true Spring* of other Errors.---As to the *Multitudes* who are bro't into such *new*, and (to them) *unheard of Circumstances*, 'tis true, they are *illiterate*, and *young* People ; but this notwithstanding, if the *Newness* of their Circumstances is such as is proper to *new Creatures*, they will, in their *general Behaviour*, discover the *true Spirit* and *Genius* of this Sort of Persons. 'Tis a great Mistake to think, that the *new Nature*, or those *Influences* that produce it, however extraordinary, are apt to put Men upon making *wrong* and *strange* Judgments, either of *Persons* or *Things* : They have a contrary Tendency : and 'tis a Reproach to them both, to suppose otherwise. A meer *passionate* Religion, 'tis true, has always led to this, and always will ; but not that, which enlightens the Understanding, renews the Will, and makes the Heart good and honest.---How far 'tis a Truth, that *this People* have *scarce* heard of such a Thing as the *Out-pouring* of the SPIRIT of GOD, or had *no Notion* of it, may admit of Dispute ; but that the *Out-pouring* of the SPIRIT should introduce *such a State of Things*, as that those *upon whom* he has been *poured out*, should *not know how to behave*, will, I think, admit of no good Plea in its Defence. 'Tis a plain Case, one of the *main Ends* of the *Out-pouring* of the SPIRIT, is to dispose and enable People to behave as *Christians*, in their various *Stations, Relations* and *Conditions* of Life ; and if instead of this, they are thrown into such a *strange State*, as that they can't behave as they ought to do, not in here and there a perplext Case, but in some of the most *obvious* and *essential* Points of Practice;

Practice ; let who will call this an *Out-pouring* of the SPIRIT, 'tis not such an one as the *Bible* knows any Thing of. And 'tis nothing short of a gross Reflection on the *blessed SPIRIT*, to speak of *him* as *wonderfully* poured out upon a People, and, at the same Time, to suppose such a State of Things arising therefrom, as that People may run into *very ill Conduct*, and it not be thought *strange*, if they do so.---What is observ'd of People's *Readiness* to hearken to those, who have been the *Instruments* of bringing them into their present Circumstances, I own, is no other than might be expected : Nor have I any Doubt, upon my Mind, whether the *Disorders*, so *general* in this Land, had their *Rise* from these Persons. But *Schism*, and *Confusion*, and other *evil Works*, won't change their Nature, be their *Origin* in *People* themselves, or their *Leaders*.

It is still urged,* “ That when Persons are *extraordinarily* affected with a recent Discovery of the Greatness and Excellency of the divine Being, the Certainty and infinite Importance of eternal Things, the Preciousness of Souls, and the dreadful Danger and Madness of Mankind, together with a great Sense of GOD's distinguishing Kindness and Love to them ; no Wonder that now they think they must exert themselves, and do something extraordinary, for the Honour of God, and the Good of Souls, and know not how to forbear speaking and acting with uncommon Earnestness and Vigour. And in these Circumstances, if they be't Persons of uncommon Steadiness and Discretion, or han't some Persons of Wisdom to direct

* P. 45.

“ them, ’tis a Wonder, if they don’t proceed
 “ without due Caution, and do Things that are
 “ irregular, and will, in the Issue, do more Hurt
 “ than Good.” ’Tis readily granted, Persons under a just and strong Sense of divine Things, will exert themselves with an awaken’d Activity in the Business of Religion. ’Twould be no Wonder, if those who had *extraordinary* Discoveries of GOD, were, to an *extraordinary* Degree, filled with Lowliness and Humility, and such an Awe and Reverence of the divine Majesty, as would make them *eminently* circumspect in their whole Deportment towards him ; if from the *uncommon* View they had of his Perfections, they were, in an *uncommon* Manner, transformed into his Likeness, appearing in the World *lively Images* of that Goodness, Righteousness, Faithfulness, Kindness, Mercy, Patience and Long-suffering, which are the *moral Glory* of the infinitely perfect Being. ’Twould be no Wonder, if those, who had upon their Minds an *extraordinary* Sense of the *Preciousness of Souls*, discovered extraordinary Care and Pains in working out the Salvation of their *own Souls* ; if they were observably *diligent* in adding to their Faith, Vertue ; to Vertue, Knowledge ; to Knowledge, Temperance ; to Temperance, Patience ; to Patience, Godliness ; to Godliness, Brotherly-Kindness ; and to Brotherly-Kindness, Charity : For they that lack these Things are blind to the Worth of their *own Souls* ; whereas, they that do them make it evident that they regard their Souls : For so an Entrance shall be ministered to them abundantly, into the everlasting Kingdom of our LORD and SAVIOUR JESUS CHRIST. In like Manner, ’twould be no Wonder, if those who had an *extraordinary* View of the Danger and Madness of those
 those

those who neglect their Souls, were *proportionably* active, within their *proper Sphere*, in Endeavours to do them all the Service they could ; if they were ready with their Advice, their Counsel, their Prayers, their Intreaties, to beget in them a just Concern about Salvation : Nor would they be “ worthy of *Indignation*, and be beyond *Compassion*,” if, through an *indiscreet Zeal* they should, now and then, be betray’d into Weaknesses and Excesses. These are Things, not to be wondered at ; they are no other then might reasonably be expected. But the Wonder is, how an *extraordinary* Discovery of the Greatness and Excellency of GOD, the Importance of eternal Things, and the Preciousness of Souls, and the Danger of their perishing, should make Men vain and conceited, full of themselves, and apt to throw Contempt on others ; how it should loosen Men’s Tongues to utter such Language as would not be seemly, even in those who profess no Sense of GOD, or divine Things ; how it should lead them into wrong Sentiments in Religion, blind their Eyes as to some of the most plain Points of Doctrine ; and in a Word, dispose them to such Things as are called in Scripture, the *Works of the Flesh*.

These don’t look like the Fruit of *extraordinary* Discoveries of GOD ; but they are the very Things which may be expected, where Men’s *Passions* are rais’d to an *extraordinary* Height, without a proportionable Degree of Light in their Understandings.

Such *high Affections*, I know, are freely spoken of as owing to the Influence of the SPIRIT of God ; and this, when there is not given “ *Strength of*
X 2 *Understanding*

Understanding in Proportion ; and by Means hereof, the *Subjects* of these Affections may be driven, “ through Error, into an *irregular* and *sinful* Conduct.†” But it may justly be question’d, whether *extraordinary Warmth* in the *Passions*, when there is not *answerable Light* in the *Mind*, is so much owing to the SPIRIT of GOD, as some may be ready to imagine. For is it reasonable to think, that the *Divine SPIRIT*, in dealing with Men in a Way of Grace, and in Order to make them good Christians, would give their *Passions* the *chief* Sway over them ? Would not this be to invert their Frame ? To place the Dominion in those Powers, which were made to be kept in Subjection ? And would the alwise GOD introduce such a State of Things in the human Mind ? Can this be the Effect of the *Out-pouring* of his SPIRIT ? It ought not to be supposed. One of the most *essential* Things necessary in the *new-forming* Men, is the Reduction of their *Passions* to a proper Regimen, i. e. The Government of a *sanctified Understanding* : And ’till this is effected, they may be called *New-Creatures*, but they are far from deserving this Character. *Reasonable* Beings are not to be guided by *Passion* or *Affection*, though the Object of it should be GOD, and the Things of another World: They need, even in this Case, to be under the Government of a *well instructed Judgment* : Nay, when Men’s *Passions* are raised to an *extraordinary* Height, if they have not, at the same Time, a due Ballance of *Light* and *Knowledge* in their Minds, they are so far from being in a more desirable State on this Account, that they are in Circumstances of extreme Hazard. There is no Wildness, but they

† P. 48.

are liable to be hurried into it ; there is no Temptation. but they are expos'd to be drawn aside by it : Nor has the Devil ever greater Advantage against them, to make a Prey of them, and lead them captive at his Will. And this has often been verified by sad Experience. Who can boast of greater Transports of Affection, than the wildest Enthusiasts ? Who have had their Passions excited to a higher Pitch, than those of the ROMISH Communion ? Who have been more artful in their Addresses to the *Passions*, than *Papist Priests* ? ‡ And who more successful, by *beating*

‡ Observable to this Purpose is the following Story, in the Book entitled, *The Frauds of the Romish Monks, and Priests, set forth in eight Letters.* The Author speaking of a particular Sort of Romish Missionaries mostly *Capuchins*, tells us, that “ after they have
 “ furnished themselves with a good Stock of Ser-
 “ mons upon different Subjects, they send to ROME
 “ and demand a Mission from the POPE; that is, leave
 “ to go and preach their Sermons in certain Towns
 “ and Provinces.----The first, saith he, that ever I
 “ saw of this Sort, was at MONTEFIASCON, two
 “ Days Journey and an half from ROME. These
 “ were *Capuchins*, who, besides their Habit which
 “ was very odd and antick, with their great Beards,
 “ had on their Heads great red *Calots*, or close
 “ *Caps* to signify their Zeal, and the red hot Ardour
 “ of their Charity for the Conversion of Souls.-----
 “ I had the Curiosity to go and hear them preach.
 “ I entred the Church where I saw one of them in
 “ the Pulpit, with a great Rope or Cord about his
 “ Neck, and a Crucifix in his Arms, who
 “ did his utmost Endeavour, to excite sensi-
 “ ble Affections in the Hearts of his Auditors.
 “ The chief Aim of these Preachers is to *make the*
People

beating the *Affections* of People, to establish Error and Delusion ? Nay, what Engine has the *Devil* himself ever made Use of, to more fatal Purposes, in all Ages, than the *Passions* of the *Vulgar* heightened to such a Degree, as to put them upon acting without Thought and Understanding ? The plain

“ *People weep* ; if they can once effect this they
 “ are happy, and this is all they desire ; for
 “ this procures them the Reputation of being great
 “ Missionaries, and Men of a truly *apostolick Spirit*.
 “ To this End they make Use of the most tender
 “ melting and affectionate Expressions they can think
 “ of, to draw Tears from their Hearers.

“ The Preacher I heard at this Time, was paraphrasing the History of the Passion of our SAVIOUR, and after he had employ’d his utmost Skill in setting forth our SAVIOUR as the most lovely, beautiful of Men ; he on the other Hand represented those pitiless Tormentors, who with great Cords tied his fair Hands, white as the driven Snow, and beat his lovely Countenance where the Lilly and the Rose did urge for Mastery. He added to all these Expressions a most lamentable and affecting Tone, with Gestures very proper, and according to the Subject. I perceived that this Father was an excellent Declaimer, when on a sudden some good Women wholly melted into Tenderness and Compassion (as were those Women of JERUSALEM, who wept seeing JESUS CHRIST carrying his Cross to Mount CALVARY, and whom our SAVIOUR had not to weep for him, but for themselves) caus’d their Sighs to be heard aloud ; and a few Minutes after, all that Quarter where the Women sat, being all in Tears, the Emotion soon caught amongst the Men also ; so that the whole Church was filled with Groans, Sighs and Sobs.

Whereupon

plain Truth is, an *enlightened Mind*, and not *raised Affections*, ought always to be the Guide of those who call themselves Men ; and this, in the Affairs of Religion, as well as other Things : And it will be so, where GOD really works on their Hearts, by his SPIRIT. 'Tis true, " the End of the

" Whereupon, the *Capuchin* resolved to prosecute
 " his Conquest, cast himself down upon his Knees,
 " and fixing his great Crucifix upon the Pulpit, he
 " lifted up both his Hands to Heaven ; and with a
 " mournful and terrible Voice, twisting the Cord about
 " his Neck as if he had a Mind to strangle himself, he
 " cried out, *Mercy, Mercy* ; and continued in the
 " same Manner to repeat the same Word about 40
 " or 50 Times, 'till he had made all his Auditory
 " cry so after him. Then there was a most dreadful
 " Noise heard in the Church, which continued for a
 " good Quarter of an Hour, 'till their Breaths being
 " spent, the Noise began to lessen by Degrees, and
 " at last ended in Silence ; which gave Occasion
 " to the Father to resume his Discourse, which he
 " continued with the same tender Affections to the
 " End." Vid. Vol. I. Page 261. This Author
 says of himself, " That he was once a *secular Priest*
 " in the Church of ROME." Vid. Pref. 5th Edit.
 printed 1725.

He adds to what is before said, " I don't pretend in
 " the least to blame here the Sensibleness and Ten-
 " derness of Men's Hearts, with Respect to our
 " SAVIOUR's *Passion* ; I am so far from that, that
 " I wish it were in my Power to make a most deep
 " Impression thereof in the Hearts of all Men : But
 " withal, this shall never hinder me from owning,
 " that these Affections do ordinarily pass away like
 " Lightning ; and that good solid Motives laid down
 " in a Sermon, to engage People to a truly Christi-
 " an Life, make a longer Stay in a Man's Mind,
 " and

the Influence of the SPIRIT of GOD is not to increase Men's natural Capacities :” But 'tis to fit their Powers for religious Exercise, and preserve them in a State of due Subordination. 'Tis as much intended to *open the Understanding*, as to *warm the Affections* ; and not only so, but to keep the *Passions* within their proper Bounds, restraining them from usurping Dominion over the *reasonable Nature*. 'Tis true likewise, “ GOD has not oblig'd himself immediately to increase *civil Prudence*, in Proportion to the Degrees of *spiritual Light*.” But if it shall please GOD to visit Men with the Influences of his SPIRIT, it may justly be expected, that he should increase their *moral*
or

“ and are there ready upon Occasion to move
 “ the Will ; and this is what *these Missionaries*
 “ *wholly neglect*. Accordingly we don't find that
 “ the *Italians* (after all these Missions) are yet a whit
 “ the better Men.”

I have the rather inserted this Account, because agreeable to another I receiv'd, some Time ago, from a Gentleman in NEW-ENGLAND, known to many among us, and of an establish'd Reputation ; who being in a *Romish* Country, went from the high Character he had given him of a certain *dignified* Clergy-Man to hear him preach. He observ'd there was a beautiful *Image* of our SAVIOUR *hanging on the Cross*, near the Desk. He could not at first tell the Use of it ; but presently saw how very serviceable it was ; for as the Gentleman was preaching, though what he said was in *Latin* (a Language unknown to most of the Assembly) ; yet by the rapturous Manner in which he hug'd and kiss'd the Image, the Congregation was thrown into a general Scream ; and when he had several Times produced this Effect by repeating this farce, the People were dismiss'd, no doubt, greatly edified.

or *religious* Prudence ; that, if he should give them *spiritual Light*, it should be for their Instruction in the Knowledge of what is *Sin*, and what is *Duty* : Nor can it be supposed, that those who are favoured with *extraordinary Measures* of Light from the SPIRIT of GOD, should be in *gross Darknesh* as to the Knowledge of some of the most *important* Points of Christian Practice : Which yet, may be truly said of many in these Days ; unless they are allow'd to be under the Government of a *vitiating Will*, which is much worse.

But besides what has been offered in Excuse of the Errors of the present Day, from Man and his Infirmary, it is further observ'd, that if we consider them * “ in Respect of GOD, and his righteous Permission, they are not strange, supposing the Work, as to the Substance of it, to be his.” To which, nothing more need be said than only this, that these Errors are as easily to be accounted for, in Respect of the blessed God, supposing they are as *many*, and as *great*, as any have represented them to be. The holy GOD may have wise Ends in suffering such a Scene of Disorder to take Place in the Land.

If he intended it as a *Punishment*, 'tis no more than we justly deserve : Nor is it a Punishment different in *Kind*, from what other professing, sinful People have, often before, been visited with. False Pretensions to *extraordinary Communications* from the SPIRIT ; over-heated Imaginations ; vain Boastings of high Degrees of Sanctity beyond other Men ; Contempt of the standing Ministry ; Animosities, Contentions, Schisms and

* P. 49.

Separations, have often been the Scourges of GOD upon sinful *Churches*. No new, nor strange Thing has happen'd to us : ---- It has been a frequent *Dispensation*, in GOD's righteous Government of the World.

And the Dispensation is such, as is capable, in the Wisdom of God, of being over-rul'd to great spiritual Advantage. Hereby Occasion has been given for great Talk about Religion ; and many, by this Means, may have been brought into an Acquaintance with it, who might otherwise never have made any Enquiries about it.---Hereby Occasion has been given for the setting forth some of the great Truths of the Gospel, in a clearer and stronger Light, than might have been expected, if it had not been for such Errors.--- Hereby Occasion has been given for many to look more critically into the Ground of their Hope, than they might have done, if it had not been for that Spirit of *rash Judging*, which has been so generally prevalent.---Hereby Occasion has been given for an eminent Display of many Christian Graces, in those who have been reviled, and had all Manner of Evil falsely spoken against them, for Righteousness Sake ; and by the frequent Opportunities they have had for the Exercise of these Graces, they may have been more firmly rooted and fixed in them. In a Word, hereby Occasion has been given for a more particular and faithful Application to Multitudes of Persons, by the Ministers of CHRIST, both in *public* and *private*, than otherwise there might have been Opportunity for ; which may, in Time, appear in the Fruits of Righteousness.----

But

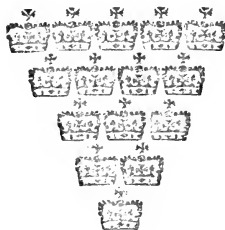
But whatever the Aim of GOD might be, in the *Permission* of these *evil Things*; or, whatever Good they may be capable of being over-rul'd to; there is no Unrighteousness with him. Clouds and Darkness may be about him, but Righteousness and Judgment are the Habitation of his Throne. His Mercy is in the Heavens, and his Faithfulness reacheth to the Clouds. His Righteousness is like the great Mountains, and his Judgments are a great Deep.

In fine, 'tis remark'd, in Excuse for these Disorders,* “ That we have no Cause to wonder
“ at them, if we consider them, with Regard to
“ the Hand of *Satan* ; who, because the Out-
“ pouring of the SPIRIT is greater, than has ever
“ been in NEW-ENGLAND, is now alarm'd and en-
“ raged, and exerts himself more powerfully to
“ tempt and mislead those, who are the *Subjects*
“ it, or it's *Promoters*.” Whatever may be the Reason, 'tis generally believed, *Satan* has been very busy in these Times. He has, no Doubt, had a great Hand in fomenting the Divisions, and promoting the Extravagancies, which have, of late, been so detrimental to the Interest of Religion : And if, instead of contriving *Excuses* for these Things, we had been more vigilant, *because our Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour ;* and had resisted him more courageously, as those who are *stedfast in the Faith*, it might have been as much for the Honour of CHRIST, and the Service of his Cause and Kingdom.---If 'tis no Wonder the *Devil* is now active and busy, and has had an Influence in the Production of the *bad Things* among

* P. 50, 52.

us, it ought not to be wondered at, when these are so *many*, and of such *dangerous* Tendency (as has been largely represented), if there are those who think they shall serve CHRIST, while they *oppose* the Devil, in doing what they can to give Check to such *Disorders*, and in opening the *Obligations* all are under to do so ; which is the *next* Part of the Work I have undertaken.*

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- * I have purposely omitted taking Notice of the large Description, which has been given of *the Work of GOD* said to be going on in the *Land* ; partly, because the whole of what has been hitherto offer'd, may be look'd upon as a *just Correction* of the *Excesses* of it ; but *principally*, because 'tis little else (excepting the 16 Pages which are taken up with the Character of a *single Person*, who yet was not an Instance of *Conversion* in these Times) but a Repetition of the Account before publish'd to the World, which has lately received an *Answer*, and particularly upon this Head. Vid. *Answer to Mr. EDWARDS's distinguishing Marks, &c.*





PART II.

Representing the *Obligations* which lie upon the *Pastors of these Churches* in *particular*, and upon *all* in *general*, to use their Endeavours to *suppress* the *Disorders* prevailing in the Land ; with the *great Danger* of their Neglect in so important a Matter.

WHERE the *bad Things*, accompanying the present *religious Commotion*, no other than a *few accidental Imprudences*, it would not be worth while to expend much Pains to guard People against them : Neither would it look like Friendship to the Cause of CHRIST, if any were “ abundant in insisting on, and setting forth such Blemishes ; ” especially, if it were so done as to “ manifest that they chose rather, and were more forward, to take Notice of what is amiss, than what is good and glorious.” But the Case is
widely

widely different, when the Disorders, which may justly be complained of, are *generally prevalent*, and such as tend to the Destruction of *Peace*, with *Truth and Holiness*. And as this is the real State of Things in the Land, at this Day, (if any Credit is due to the foregoing Pages) 'tis certainly Time, high Time, to appear openly and boldly for GOD, and lay ourselves out to the utmost, in all proper Ways, to give Check, if possible, to the Irregularities, which have so mingled themselves with Religion, as to "eclipse the Glory of it, and beget Jealousies and ill Thoughts in the Minds of many, about the whole of it."

The *Obligations* to this are solemn and weighty : And they are binding upon the *Pastors of these Churches in particular*, and upon *all in general*.

We, who have been made *Overseers* of the *Flocks* in this Land, are *peculiarly oblig'd* to use our Endeavours, in all *fitable* Ways, within our *proper Sphere*, to suppress *these Disorders*.

Faithfulness to CHRIST requires this of us. We are his Servants by *Office* : And our Business, as such, properly lies, in doing all we can to promote the Interest of his Kingdom. This is what we have been called to, and set apart for : And the Vows of GOD are upon us ; and wo be unto us, if we are unfaithful ! And is this a Charge we shall be able wholly to escape the Guilt of, if we can behold the *Rise of Error*, in Opposition to the *Truth as it is in JESUS* ; and the *general Spread of Disorders*, in various Kinds, in Contradiction to the plain Precepts of the *Gospel* ; and yet sit still, and hold our Peace ? Who will stand up for CHRIST, if we don't ? Who
are

are called hereto, if not his *authorised Officers* ? This Matter *belongeth to us*. 'Tis the proper Business of our Station ; and we shall neglect our Duty, and be faithless to the Charge committed to us, if we are *meer Lookers on*, and insert not ourselves in the Cause of *Truth and Virtue*, which is the Cause of *CHRIST*.

'Tis true, we shall do well to cease *from Strife about Words to no Profit* : And as for *foolish and unlearned Questions*, they ought to be avoided, lest they *increase to more Ungodliness*. But when the *Order of the Gospel* is openly broke in upon ; the *Faith once delivered to the Saints* grossly misinterpreted, to the *subverting of Souls* ; and many evil Practices, in Consequence hereof, are generally gone into : I say, when this is the Case, where is our *Fidelity* to our MASTER and LORD, if we stand by unconcerned ? Or, what is as bad, if we fold our Hands together, and do nothing ? Are we not *set for the Defence of the Gospel* ? And though as *Servants of the Lord*, we must not strive, but be gentle to all Men ; yet, ought we not in *Meekness to instruct those that oppose themselves*, if peradventure GOD will give them Repentance, to the acknowledging of the Truth ? And is not this the instituted Way of recovering such out of the Snare of the Devil, who have been taken captive at his Will ? Has not the Bible made it an essential Ingredient in the Character of Gospel Ministers,* that they be able by sound Doctrine, both to exhort and convince Gain-sayers ? And what will signify such an Ability, if, when there are many unruly and vain Talkers, and Deceivers, who subvert whole Houses, teaching Things which they ought not, we

* Tit. i. 9.

make no Use of it to *stop their Mouths* ? Is it not the Command of GOD,† that they be *rebuked sharply, that they may be sound in the Faith ; not giving Heed to the Commandments of Men, that turn from the Truth* ? And can we satisfy our Consciences, while we live in the Neglect of so plain a Duty ? An't we very *Cowards* in the Cause of CHRIST ? Don't we discover a Want of Faithfulness towards him, who has put us into the Ministry ?

We may preach often, and profess a great Affection for the *Work of GOD*, and have it perpetually in our Mouths ; but if, at such a Day as this, when *Error in Doctrine, and Practice*, covers the Face of the Land, we are silent about the Matter, or mention it only after such a Manner, as to make it evident we are not in earnest in what we say, how can we be any other than culpably defective in our Duty to CHRIST ? 'Tis for the Honour of his Name, and the Interest of his Kingdom, that we cry aloud and spare not. The *Errors* of the Times are not *speculative Niceties*, nor Matters of *doubtful Disputation*, but evident Breaches upon the *Law of Faith*, or the *Rule of Duty*, and in Instances of high Importance. The Gospel severely testifies against them, and Faithfulness to the REDEEMER should put *his Ministers* upon doing so likewise.

But *Faithfulness* to our *People* as well as CHRIST obliges to this. The Oversight of them has been committed to our Charge ; and we have solemnly engag'd before GOD, and the LORD JESUS CHRIST, *who shall judge the quick, and the Dead*, at

† V. 13, 14.

his *Appearing*, and his *Kingdom*, not only to *preach the Word* to them, being *instant in Season*, and *out of Season* ; but to *reprove, rebuke, exhort, with all Long-suffering and Doctrine*. And how shall we be able to fulfill this Engagement, if, when the *Time* is come that they will not endure *sound Doctrine*, but after their own *Lusts* heap to themselves *Teachers*, having *itching Ears*, and turn away their *Ears from the Truth*, and are turned unto *Fables* : I say, how shall we approve ourselves faithful, if we are now wanting in our Care to warn them of their Danger, and put them under the Guard of heedful Caution ? When can we more seasonably, or pertinently, apply to our People for their *Direction, Admonition* and *Rebuke*, than at a Time when they are either led into *Error* and *Delusion*, or are in Hazard of being so ? We are set as *Watchmen* to our Churches ; and whose Business is it to espy Danger, and give Warning, if not our's ? Or, if, when we see Danger, we neglect to give Warning, where is our Faithfulness ? We are called *Shepherds* ; and shall we behave as such, if, when the *Wolf* comes to devour the Flock, we don't *watch in all Things* that we may be their Defence ? Or, if they should wander out of the Path of Truth and Holiness, we don't use our Endeavours to reduce and bring them back ?

'Tis one special Part of the Duty which we, who are Ministers, owe our People, to guard them, as much as may be, against the bad Influence of all *Error*, whether in *Principle* or *Practice*. And if *Error* should prevail, and begin generally to appear in its *bad Effects*, we should now be upon the Watch more than ever. Now is the Time, when we are particularly called to stand for the *good old Way*, and bear faithful Testimony against

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every Thing, that may tend to cast a Blemish on *true primitive Christianity*. 'Tis the proper Work of the Day : And if we are silent, I see not but we are sinfully so. Says the excellent CALVIN, † whose Words are as well worthy of Regard in *this*, as in other Articles, “ When any
 “ pernicious Sect begins to arise, but chiefly
 “ when it grows, 'tis the Duty of those whom
 “ GOD hath appointed to build up his Church,
 “ to oppose it strongly, and appear against it,
 “ before it gets Strength to corrupt and destroy
 “ all. And certainly, when there are Pastors of
 “ the Churches, they ought not only to dispense
 “ choice good Food to the Flock of CHRIST, but
 “ they must also watch against *Wolves* and
 “ *Thieves*, that if they will come in to the Flock,
 “ they may set them far away by their loud Out-
 “ cries and Vociferations.” And LUTHER speaks much in the same Strain, * “ Ministers ought not
 “ only to build up, but to *defend*. In a Time of
 “ Peace, their Duty is to *teach* ; in a Time of
 “ War, to fight with and resist *Satan*, and *errone-*
 “ *ous Men*.” And 'tis, as he elsewhere expresses it, “ A *womanish* Thing to sit in a Corner, and
 “ lie hid in some Hole ; but worthy a *Man* to
 “ plead the Cause of GOD and *Truth*.” And so bad a Thought had he of *ministerial Silence* in the Cause of CHRIST, that, in a *Letter* to STAUPITIUS, he expresses himself in those very strong Words, “ Let me be found any Thing, a proud
 “ Man, and guilty of all Wickedness, so I be
 “ not convicted of *wicked Silence*, whilst the LORD
 “ suffers.”

† *Prefat. advers. fanaticam Sectam Libert.*

* *Epist. ad SPALAT.*

We may think it enough, if we preach good Doctrine, and are laborious therein ; “ but, at such a Day as this, if we don’t shew to our People a hearty Disaffection to the *abounding Disorders* in the Land, but seem rather doubtful and suspicious of their *evil Tendency*, we shall probably be the Occasion of *Hurt* instead of *Good*.” People will take Advantage from what they observe in us, and be likely to make an ill Use of it : Nor would it be any Wonder, if, through the Subtilty of Satan, they should be led into Error. “ We, who are in the *sacred Office*, had Need to take Heed what we do, and how we behave at this Time. A less Thing in a Minister will encourage *Disorders* than in other Men. If we are silent, or say but little, in our publick Prayers and Preachings, about the *bad Spirit* appearing in so many *evil Effects*, or seem carefully to avoid speaking of it in *Conversation*, it will, and justly may, be interpreted by our People, that we, who are their *Guides*, and to whom they are to have their Eye for spiritual Instruction, have no ill Opinion of it ; and this will tend to produce the same Sentiments in them, and what may be expected, as the Consequence, but the Increase of Confusion ?” And may it not be feared, that the *Extravagancies*, which are now so general, are very much owing to the want of *ministerial Faithfulness* in testifying against them, in Time ? Are there none of the *Pastors of these Churches*, who, instead of condemning the Things that were evidently hurtful to the Cause of CHRIST, have pleaded on their Behalf ? Or, at least, palliated and excused them ? Nay, have none daubed and flattered, beyond all Measure, the known Promoters of the worst Things prevailing in the Land ?

And is it any other than might be expected, when this has been their Conduct, that the People should be thrown into such a State of *Disorder* ? Had we, who are intrusted with the Care of Souls, been generally careful, in the Beginning of these Times, to point out the Things that were amiss ; and had we, upon their *first* Appearance, used our faithful Endeavours to discourage their Growth, we should have seen, I doubt not, a quite different Face of Things : And if we would now give Check to the *Evils*, which have gain'd Strength by being let too much alone, it must be by coming out boldly, and speaking plainly. And is it not Time to do so ? There are few of our Churches, but *Disorders* are to be seen in them : And as to some of them, are they not broke to Pieces with Strife and Schism ? Were ever poor Churches in a State of more doleful Confusion ? And shall we still remain silent ? *Faithfulness* to our *People* calls upon us to stir up our selves, no longer standing by as *idle Spectators*, nor yet *haling* betwixt two.

And this is what we are *further obliged* to, from the *Example* of those *holy Men of GOD*, who have gone before us in a bold and open Testimony against the like *evil Things* in their Day, which appear in our's. Soon after the Settlement of this Country, there was (as we have already seen) the Rise of a *Spirit* very like to *that* which now prevails : And it occasioned like *Disturbance* to the Churches. And what was the Method, our *Fathers*, in the *Ministry*, took for the Preservation of Religion, in a Time of such Disorders ? Were they afraid to speak freely against them ? Were they dispos'd to make a meer nothing of them ? Did they strengthen the
Hands

Hands of those who fomented them, by sacrificing undue Honour to them ? So far from it, that they did, in all the Ways they could devise, lay themselves out to put a Stop to the Growth of them. They pray'd and preach'd against the Errors of their Day ; they privately convers'd with the *Opinionists*, using their best Endeavours to enlighten and convince them ; they consulted with one another, and with their Churches ; and at length, there was a *general Assembly* of all the Churches in the Province, by their *Elders* and *Delegates*, who not only declared to the World their *Disapprobation* of these Errors, but laboured to show the People that they were *Errors*, by the Light of Holy Scripture.

And when the *same Spirit*, which now troubles us, appear'd in ENGLAND the last Century, what was the Behaviour of those who were esteemed the most pious, and eminently faithful Ministers of CHRIST ? Why, they lifted up their Voice like a Trumpet, testifying against the *Enthusiasm* which was crumbling the Church into numberless Sects, and threatening to over-run the Nation. Many now approv'd themselves *Champions* for the Church, and Cause of GOD ; and their Names, on this Account, have been handed down to Posterity with Honour. 'There has not appear'd among us any Error in Principle, any Wildness in Imagination, any Indecency in Language, any Irregularity in Practice, but we might have learn'd how to testify against it, from what they, in Faithfulness to CHRIST, and the Souls of People, have left in their Writings.'

And the same Method was taken by the *first Reformers*, when *Enthusiasm* and *Error* began to
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lift up their Heads in GERMANY, and threaten to carry all before them. They did not consult how they might please Men, but appeared openly for GOD, and were resolv'd, at all Hazards, to plead for his Cause against the Distraction of the Times. LUTHER had no less, than six public Disputations, at WITTINGBURG,† against the *Antinomians*. I suppose the Persons he disputed with were STORK and MUNCER, and those other *pretended Prophets*, who boasted of *angelic Revelations*, and *immediate Converse* with GOD ; for these were the Men, who scattered the Seeds of false Doctrine in WITTINGBURG, and were hearkened unto by Reason of their great spiritual Pretences. §§

And he wrote an excellent *Treatise*, upon this same Subject, in a Letter to his good Friend Mr. GASPER GUTTIL ; admirably suited to these Times. § He wrote likewise an *Epistle* to the People of ANTWERP, when in Danger of being seduced by these *Enthusiasts*, tending to guard them against the Infection of such *erroneous Spirits*. ‡ And so far was he from giving out, in the Cause he was engaged, that, in one of his *Epistles*, he expresses himself in the following noble Christian Style,* “ I have
“ determined with myself, to fear nothing in this
“ Cause, but to condemn all Things ; yea, the
“ higher the Errors rise, and the more mighty
“ they grow, the more to rise up against them,”

† RUTHERFURD's *spiritual Antichrist*, Page 86.

§§ *Vita LUTHERI*, à MELCH. ADAM. Page 124.

§ It may be seen in *English*, translated out of the *high Dutch* Original, in RUTHERFURD's *Survey of spiritual Antichrist*, Page 69, and onwards.

‡ *Vita. LUTHERI*, Page 131.

* *Epistol. ad SPALATINUM*.

CALVIN also, that great Reformer, boldly set his Face against that *very Wildness* in *Opinion* and *Behaviour*, which is revived, in the Beginnings of it, at this Day. The *Book* he publish'd against the GERMAN *Enthusiasts* and *Libertines* * is an illustrious Instance of this : In which he has these observable Words,† “ I am not ignorant, it will
 “ not be well taken by all, that I name *these*
 “ Men : But what should I do, when I see three
 “ or four Seducers who lead to Destruction many
 “ Thousands of Souls ; making it their daily
 “ Work to overthrow the Truth of GOD, to
 “ scatter the poor Church, to spread abominable
 “ Blasphemies, and to disturb the World with
 “ Confusion ? Ought I to be silent, or dissem-
 “ ble ? O how cruel should I be, for the sparing
 “ or pleasing of some, to suffer all Things to be
 “ destroyed and wasted, and not to warn Men
 “ to take Heed !”

But besides these, many other of the *first Reformers* boldly declared against the *Errors* of the Times ; among whom I shall further mention only the famous ZUINGLIUS, who, instead of encouraging the *Extraordinaries* many pretended to,

* A very great Character is given of this Book, by the *Writer* of CALVIN's *Life*, in these Words, “ Eodem Anno (1544) CALVINUS, tum Anabaptistas, tum Libertinos, (in quibus veteres omnes, quantumvis portentosæ, renovatæ sunt Hæreses) duobus libellis ita refutavit ; ut neminem iis attente lectis arbitremur extitisse, qui vel ab istis, nisi Sciens et prudens, decipi potuerit, vel si antea deceptus erat, non ultro in rectam viam redieret. *Vit. CALVINI à MELCH. ADAM.* P. 96. 97.

† *Instructio adversus Libertin.* P. 603. &c.

publicly *disputed*, * and *wrote* against them. In his *Book* upon this Subject, he has these Words in his own Excuse, capable of a good Use at this Day.† “ Good Reader, these Things which I
 “ propound to thee may, perhaps, be somewhat
 “ against thy Stomach, but be assured no Vio-
 “ lence, or Rage of Mind hath drawn me to it,
 “ but my faithful Care, and Sollicitude for
 “ the Churches. For there are many of the
 “ Brethren, who, when they did not know *what*
 “ *Kind of Men these were*, thought whatever was said
 “ against them, was too harsh and bitter : But
 “ now, when *their Flocks begun to be destroyed by*
 “ *them*, they then, by Letters and Cries, have
 “ called upon us, confessing those Things to be
 “ more than true, which before they had heard.”

I am sensible, these were but frail fallible Men, even the best of them, and not worthy, on that Account, to be set up as perfect Patterns : Nor are we obliged, by an implicit Faith, to do as they did. I therefore go on to observe,

That this Conduct of theirs, was the very same, the *inspir'd Apostles* went into, upon the Appearance of *Irregularities* in their Day. This is particularly evident, in what we find recorded of the *Practice* of the great ST. PAUL. There never was a more bold and faithful Servant of JESUS CHRIST. He readily ventured his Name, his Interest, his Life, in bearing Testimony against every Thing that reflected Disgrace on the Gospel, and tended

* Vita ZUINGLI, à MELCH. ADAM. P. 30.

† *Elenchus ZUINGLI contra Catabaptistas.* Page
 17, 18,

to introduce Disorder and Confusion into the Church,

When the Christians at CORINTH, had got into Parties, some crying up one Minister ; others, another, to the Disturbance of the common Peace ; what is the Behaviour of the Apostle ? Does he say a Word that might give Encouragement to this *Party Spirit* ? Does he stand by as a silent Spectator of the *Envy*ing, and *Strife*, and *Divisions*, that were among them ? So far from it, that he severely chastises their Ignorance ; faithfully points their View to the true Source of these Disorders, the undue Prevalence of *carnal Affections* : and solemnly gives it in Charge to them, *Not to glory in Men.*†

When they grew conceited of their *extraordinary miraculous* Gifts, and exercised them after such a *disorderly* Manner, as that, if an *Unbeliever* had come into their Place of Worship, he would have been apt to say, *they were mad* ;‡ how does he set himself to rectify so gross an Irregularity, not only by calling them to *Decency* and *Order*, but by giving them an Idea of the blessed GOD, as the *Author, not of Confusion but of Peace*, as in all the Churches of the Saints ?*

When there appear'd among them a Disposition to act out of Character, to turn every one *Exhorter* or *Preacher*, leaving their own Business to do the Work which was proper to *Ministers* ; does he esteem this a Matter of slight Considera-

† 1 Cor. 3. Chapt. ‡ 1 Cor. 14. 23, * Ibid.
Verse 33. 40.

tion ? Does he let them alone to go on in this Disorder ? Instead of this, he faithfully warns every Man to abide in the same Calling, wherein he was called ;* and repeats the Exhortation,† *Let every Man wherein he is called, therein abide with GOD* : Nay, as tho' he could not too strongly testify against this Humour of every one's setting himself up for a Teacher, he spends a whole Chapter ‡ in showing, that it evidently oppos'd the Wisdom of GOD in the Distribution of his Gifts, as well as his Appointment of some, in Distinction from others, to be Prophets and Teachers.

In a Word, when a Spirit of rash, censorious Judging discovered it self, in their Treatment of one another, and arose to such a Height as even to reproach and condemn him, though an Apostle of CHRIST ; what is his Conduct ? Does he go about to excuse the Matter ? Does he lead them into a Consideration of such Instances of rash Judging as might be met with in Scripture, to reconcile this Practice of their's with the Truth of a Work of GOD in their Hearts ? Nothing more distant from his Thoughts!---He turns their View to the Judgment-Seat of CHRIST, and peremptorily charges them § to judge nothing before the Time, until the LORD come, who will both bring to Light the hidden Things of Darknes, and will make manifest the Counsels of the Hearts : And as tho' he had not said enough upon a Matter of such high Importance, he largely describes to them the Nature of Christian Charity, and gives them plainly to understand, that if they were not possest of

* I Cor. 7. 20. † Ver. 24. ‡ I Cor. 12.
§ I Cor. 4. 5.

it, they were nothing in Point of *real Christianity*, though they should be able to *speak like Angels*, and had *Faith so that they could remove Mountains*.*

And this same Apostle was alike faithful, when he beheld any Thing amiss in other Churches, to apply to them for their *Correction*, and *Instruction in Righteousness*, as the Case required. Some signal Proofs of this, we have in his *Epistles* to the Churches at ROME, and GALATIA ; especially, the latter, who had been perverted from the Truth of the Gospel, by the coming in of *false Teachers* among them. The whole Drift of his *Letter* to them shows, that he *sought not to please Men*, for that he *should not then be the Servant of CHRIST*. He severely reprimands them for giving Heed to such as *would pervert the Gospel of CHRIST* ; and solemnly declares to them, as he had done before, *That if any Man should preach to them any other Gospel than that they had received*, he ought to be esteem'd *accursed*.†

And is there no Regard to be paid to these noble *Examples of Courage and Faithfulness* in the Cause of CHRIST ? May we not learn our Duty, when we have the Conduct of *inspir'd Apostles* for our Direction ? Can it be thought, we are OPPOSERS of the *Work of GOD*, while we tread in their Steps, and conform our Practice to their's ? Are not *Disorders*, in the Church, as dangerous to Religion now, as in the *Apostle's Days* ? Is it not as fit they should be courageously testified against *now as then* ? And are not the *Ministers*

* I Cor. 13. Chapter.

† Gal. 1. Chap. & thro' the whole of the *Epistle*.
of.

of CHRIST under *Obligations* to exercise this *Faithfulness*, as they are compassed about with so great a *Cloud of Witnesses*, among whom they may behold even the *Apostles and first Founders* of the Religion of JESUS ?

But we, who are CHRIST's Ministers, are still further *obliged* to discourage the Rise and Growth of Disorders in the Church, from the great *Danger* of a Neglect in so important a Matter.

There will be *Danger* in Respect of *ourselves*. For we have the Charge of *Souls* ; and very awful is the Charge. 'Tis not altogether unlike that, * *Keep this Man : If by any Means he be missing, then shall thy Life be for his Life*. Not that the Blood of any will be required at our Hands, if we have been faithful to warn them of the *Error of the Wicked*. that they may turn from it : In this Case, if they turn not from their *Way*, but die in their *Iniquity*, we have delivered our *Souls*. But if through *Cowardice*, or a *Man-pleasing* Disposition, they are let alone to be drawn into *Error and Delusion*, how can we answer for our Conduct ? Shall we behave like faithful Ministers of JESUS CHRIST, if, at a Time when Disorders are become general, we take little or no Notice of them ? Is there no Danger in such a Neglect ? Should those of our Charge, by Means of our Silence, entertain a favourable Opinion of *very ill Things*, and go into the Practice of them, should not we, in a Sense, be chargeable with their Sin ? 'Tis true, if, from an upright Heart we have endeavour'd to do our Duty, according to our best Light, we may hope for the Mercy

* 1 Kings 20. 39.

of our Judge, though we should have fallen into Mistakes. But we had Need take Heed to ourselves that we be found faithful.

To be sure, those ought to do so, in a particular Manner, who, instead of guarding People against *Error and evil Practice*, have unhappily been the *Instruments* of leading them into it. It may be worthy the special Notice of such, that those are rank'd among *false Prophets*, and threatned with *awful Judgments*, in the *Prophecies* of Scripture, of whom the blessed GOD may say, *I have not sent these Prophets, yet they ran ; I have not spoken to them, yet they prophesied.---- They speak a Vision of their own Heart, and not out of the Mouth of the LORD.---- They prophesy Lies in my Name ; yea, they are Prophets of the Deceit of their own Hearts.** 'Tis against this Kind of *Ministers*, or *Shepherds*, that Jer. 23. is particularly written. And they are again mentioned, in the 14 Chapt. 14 Verse, In the 29 Chapt. Ver. 8, 9. And in many Places, in other Prophecies. I don't determine who the Persons are, to whom these *Texts* are applicable ; but, in general, 'tis too evident to be denied, that *some* in these Days, have run, *when they were not sent* : And they have also delivered the *Suggestions* of their own *over-heated Imaginations*, in the Name of the LORD, and for *his Truths* ; hereby deluding many poor Souls. And however high an Opinion such may entertain of themselves, or however well they may be thought of by their *Admirers*, they may be in *as great Danger of the Guilt of the Blood of Souls* as others, they are so free in fastening this Guilt upon. They have Reason to look to them-

* Jer. 23. 16, 21, 25, 26.

selves : Nor would it be amiss, if they would suppose themselves capable of being mistaken.--- Their Danger is greater than they may be aware of.

But besides the Danger in Respect of ourselves, great will be the Danger of *our Churches*, if we don't faithfully warn them. There is no Reason to expect that Disorders, when they have arisen, will die of themselves ; they will rather increase, and to what a Height they will grow, without Discouragement, none can tell. The fatal Progress of *Error* at other Times, and in this as well as other Countries, may well fill us with Concern.

The Churches in this Land, upwards of an Hundred Years ago, were almost ruined with their religious Disturbances. The *Spirit* which then operated was, suprisingly similar to the *Spirit* of these Times (as we have had an Account in the *Preface*) ; and it *swiftly* spread through the *Province*, soon appearing in above *eighty* Errors ; some of which were destructive in their Tendency, and must, in the End, root out Religion, wherever they take Place. I know it was pleaded then, as it is now, " That as to some of these Errors, they were not held by any. " This was given, to the *Synod* convened upon these Affairs, as a Reason why they should not enter upon the Consideration of them : To which the Reply was in these Words, " That they were indeed maintained in the Country, by some or other, either by their *Speech*, or else by *Writing* under their own Hands, as the *Elders* were able to prove by two or three or four Witnesses, and that in every Particular."†

† This is a Transcript from a *Manuscript* Copy I have now by me, of the *Proceedings* of the *Synod* in 1637 ; in which are some Things, well worthy of Notice ; which have never yet seen the Light.

And in the *English* Nation, no longer ago than the last Century, to what a monstrous Degree did Error, Faction and Confusion prevail, in a little Time ? Says Mr. BAXTER, in the *Dedication* of his *Saints everlasting Rest* to the People of his Charge, “ Do not your Hearts bleed to look up-
 “ on the State of ENGLAND ? And to think
 “ how few Towns or Cities there be (where is
 “ any Forwardness in Religion) that are not cut
 “ into Shreds, and crumbled as to Dust, by Se-
 “ parations and Divisions ? To think what a
 “ Wound we have hereby given to the very
 “ Christian Name ? To think how we have har-
 “ den’d the ignorant, confirm’d the doubting ?
 “ And are our selves become the Scorn of our
 “ Enemies, and the Grief of our Friends ? And
 “ how many of our dearest, best esteemed Friends
 “ are fallen to notorious Pride, or Impiety ; yea,
 “ some to be worse than open Infidels ? These
 “ are *Pillars of Salt* : See that you remember
 “ them.” Yet more observable to our Purpose,
 are the Words of Mr. EDWARDS, in his Address
 to *Lords* and *Commons* assembled in *Parliament*. †
 “ Things now are grown to a strange Pass (tho’
 “ nothing is now strange) and every Day they
 “ grow worse and worse, and you can hardly
 “ conceive and imagine them so bad as they are.
 “ No Kind of Blasphemy, Herefy, Disorder, Con-
 “ fusion, but is found among us, or a coming in
 “ upon us : For we, instead of a *Reformation*,
 “ are grown from one Extreme to another, fallen
 “ from *Scylla* to *Charibdis*, from popish Innovati-

† See the *Dedication* to his *Catalogue and Discovery of the Errors, Blasphemies, &c. Of the Sectaries in ENGLAND* from 42 to 46.

“ ons and Superstitions to damnable Heresies,
“ horrid Blasphemies, Libertinism and fearful A-
“ narchy. Our Evils are not removed and cured,
“ but only changed ; one Disease and Devil
“ hath left us, and another as bad is come in the
“ room ; yea, this last Extremity, into which
“ we are fallen, is far more high, violent and
“ dangerous in many Respects.--- You have most
“ noble *Senators*, done worthily against *Papists*,---
“ you have made a Reformation ; but with the
“ *Reformation* have we not a *Deformation*, and
“ worse Things come in upon us than any we
“ ever had before ? ---- Many among us have
“ put down the *Scriptures*, slighting, yea, blas-
“ pheming them. We have those who overthrow
“ the Doctrine of the *Trinity*, oppose the *Divi-*
“ *nity* of CHRIST, slight the *Apostles*. We have
“ many who cast down to the Ground *all Minis-*
“ *ters* in all the reformed Churches ; who have
“ cast out the Sacraments, *Baptism* and the *Lord's*
“ *Supper* ; who make nothing of *LORD's Days* ;
“ with whom all *public Prayer* is questioned, and
“ *ministerial Preachings* denied. Many of the *Sec-*
“ *taries*, in these Days, deny all Principles of
“ Religion ; are Enemies to all *holy Duties*, *Or-*
“ *der*, *Learning* ; overthrowing all. What
“ Swarms are there of all Sorts of *illiterate, me-*
“ *chanic Preachers* ! Yea, of *Women*, and *Boy-*
“ *Preachers* ! What a Number of Meetings,
“ of *Señtaries* in this City, eleven at least in one
“ *Parish* ! And are not these Errors, Heresies,
“ and Schisms, Blots in our Reformation ? Do
“ they not blemish, and cast a dark Shadow upon
“ all the light Part ? Are they not the dead Flies
“ in the Apothecaries Ointment, sending forth a
“ stinking Savour ? Are they not *our Reproach*,
and

“ and the Rejoicing of the common Enemy ?
 “ The Scandal of the weak, and the blazing-Star
 “ of the Times ?”

And in the *Book* to which these Passages are prefixt, we are presented with a most awful Account of the Power of *Enthusiasm*, in such Instances of *Wildness*, both in Matters of *Faith* and *Practice*, as are enough to make one stand astonish'd. No less than 172 *Errors* in *Doctrine* are particularly noted down, with many *blasphemous Speeches*, and *strange Actions* ; all which, there is Reason to think, are Charges justly made against these Times : And they bespeak the dangerous State of the Churches, when Men's Passions are over-heated, and, as the Effect hereof, Disorders begin to make Discovery of themselves in one Place and another.

I might go on and shew, that, in the Times of the *first Reformers*, the *Spirit of Error* wrought after just the same Manner ; proceeding from one Thing to another, 'till it had deluded Multitudes with *extatic Raptures*, *Visions* and *Revelations* ; and, at last, prepared them, by *false* and *dangerous Principles* in Religion, for *Actions* grossly *criminal*, and *carnal*.--- But I forbear ; and only add,

That even in the *Apostle's Days*, there was a dreadful Spread of *Error*, with its usual *mischievous Effects*, through the wicked Craft of some, and the misguided ignorant Zeal of others, who were admired as *Preachers*. Many, by their Means, were then deluded, and kept under the Power of Delusion, notwithstanding the Care of *inspired Men* to undeceive them : Nay, so strangely were they beguil'd, that they preferred
 Z false

false Teachers to the very *Apostles* ; yea, they were, at length, brought to entertain such Prejudices against them, as actually to withdraw Communion, both from them, and the *Churches* under their Inspection. THEY WENT OUT FROM US, says the Apostle JOHN. ‡ And *these are they*, as JUDE expresses it, † WHO SEPARATE THEMSELVES. They were Men, it should seem, of two great *Spirituality* to hold Communion with the *apostolic Churches* : But it was only in their own vain Conceit ; for whatever Opinion they might have of themselves as *spiritual Men*, they were really *sensual*, not having the SPIRIT. * And so far were they from being a *more holy Community*, after their Separation, that they might rather be called, the *Synagogue of Satan* ; as the Phrase is in the Revelation of JOHN. § There were many *Deceivers* in the *apostolick Times* ; and through their Influence, many and great Errors got into the Church, to the Hindrance of the Gospel. The *Mystery of Iniquity* began to work, while the *Apostles* were yet alive.---- *Damnable Heresies* were broach'd in their Day ;----the main Doctrines of Christianity, either wholly denied, or explained away, or so corrupted with *Jewish* or *Pagan Mixtures*, as that they were removed from the Religion of CHRIST to another Gospel. The *Doctrines of Grace* were abus'd then, as they have been since, into an Occasion of LASCIVIOUSNESS ;---- yea, the *Quakerish* Notion of *sinless Perfection* began to take Place, in those Days, and almost every other bad Tenet, or disorderly Practice, which has plagued the Church of GOD, in other Ages.

‡ 1 John 2. 19. † Verse 19. * Jude Verse 19.
§ Chapt. 2. V. 9.

We may see, from these Hints, the pernicious Tendency of *Delusion*, and what a sad Effect it has on the Well-Being of the Church. And can it then be too carefully guarded against? 'Tis true, it may do a great Deal of Mischief, notwithstanding our most faithful Endeavours to suppress it. It has often made sad Havock in the World, as we have seen. But how much more fatal would have been its Influence, if it had not been restrained and check'd? What would have become of the poor *Church* of GOD, if it had not been for the faithful Care of the *Apostles* in their Day, and of other eminent Servants of CHRIST in their's, to guard People against the Infection of it? This, under GOD, is the only Way to stop its Progress. And shall we, who are Ministers, let it alone to take its Course? What can be more dangerous to the Churches? How should it be, but they should be filled with Confusion? And can we suffer our selves to sit still, and not exert our selves to prevent the coming on of such a State of Things? We are oblig'd to nothing, if not to the Use of our most faithful Endeavours for the Preservation of our Churches, when in such Danger.

These now are the *Obligations*, we are under to appear against the *Disorders* of the Times: They are thus solemn and weighty. And yet, what little Influence have they had upon those, from whom better Things might have been expected, in such a Day as this? What a strange Backwardness have some, in the Ministry, discovered to speak plainly and freely, in the Cause of Truth and Holiness? How ready have they been to excuse themselves? How easily per-

Z 2
swaded

swaded to Silence, upon one Consideration or another ?-----

Some have been *unsettled* in their Thoughts, not knowing what Judgment to make about the State of Things in the Land. This was, at first, I believe, the real Truth of the Case, as to many ; and to this it might be owing, they said so little, either one Way, or 'tother. But they have now had sufficient Opportunity to form their Judgment : And 'tis indeed high Time, for all to *know their own Minds*, and act *steadily* according to some *fixt* Principles or other. Nor may it be supposed there are any, unless such as are evidently carried away with their Imaginations, but must be convinced there have been *horrid Extravagancies* acted in the Land : And however they behave in other Things, can they be excus'd, if they don't condemn these, and endeavour in all proper Ways to guard People against the bad Influence of them, whether on the right Hand, or the left ?

Some, I doubt not, would have appeared against the *Irregularities* of the Times, but that they were fearful, lest, if they spake against what was *bad*, they should discourage what was *good*. They saw the coming on of some Things they could not but disapprove, yet dare not express their Sentiments with Freedom lest they should *damp* the *good Work*, they were in Hopes GOD was beginning to carry on in the Land. This was, at first, the true Reason, and may be so still, in Respect of some, why they have said and done so little, to the Discouragement, even of such Things as they would be glad were suppressed. But 'tis certainly an Error they have fallen into. For how shall Religion suffer

suffer by pointing out such Things as are *really evil*, and endeavouring in reasonable Ways to give Check to them? 'Tis true, the most Christian Methods of Conduct may be abused by the Lusts of Men, and made an Occasion of Sin: But if this is a good Reason, why we should sit still, and do nothing for the Suppression of *Disorders*, we may, for the same Reason, be excus'd from ever exerting our selves in the Cause of GOD; for we can neither say, or do any Thing, but it may be turn'd to an ill Use. The only Question is, whether 'tis not *reasonable*, when Disorders arise, all sutable Care should be taken for the Suppression of them? And if it is, the Fear lest an ill Improvement should be made of our *faithful* Endeavours to this End, is no sufficient Excuse for the Non Use of them. This indeed should make us cautious; putting us upon our Guard against all Methods of acting, but such as are just, and wise, and good: And while *these* are the only ones we use, we are certainly in the Way of our Duty: And as there is no other Way prescribed by the *Law of Christianity* to keep Things from running into Confusion; so neither will any other be effectual to this Purpose: And we have seen enough, one would think, fully to satisfy us of this. What has been gain'd by *Silence*, and doing nothing? Has Religion been at all served? Have Disorders abated? Have they not rather increased? Han't they spread themselves all over the Land, and got such Head as to defie Opposition? Han't they broke many of our Churches to Pieces, giving a most dreadful Shock to the Interest of CHRIST in them? And will any be still afraid to rise up against them? This Fear of hurting the *Work of GOD*, by particularly pointing out

the *working of Satan*, or *Men's own Lusts*, and faithfully testifying against it, has, I verily believe, been a Means of giving the *Devil* as great an Advantage over us, as any one Thing in these Times : Nor unless it be taken out of his Hands, may we expect but that he will baffle us in all our other Attempts.

Some, again, have been restrained from speaking, through that *Fear of Man which bringeth a Snare*. And, if I may be free to declare my Thoughts, this I take to have been the great *Fault* of the *Clergy*, in these Days. Have we not too generally conniv'd at some Things, we were clearly satisfied were much amiss ? Han't we betray'd a Want of Courage openly to speak our Mind, and make a Stand, in Time, against that which has prov'd very mischievous ? Some, it may be, were afraid of hurting their Usefulness among their People, and upon this Account kept their Thoughts to themselves, instead of communicating them for the Good of their Flocks ; not having Faith enough to leave the Affair of their further Serviceableness with their *Master* and *LORD*.----Some, perhaps, may have been under an undue Influence, thro' Fear of a Removal from their People, and being turn'd out into the wide World, without the Prospect of any Means for the Support of themselves and Families ; not duly considering, that their *heavenly Father feedeth the Fowls of the Air*, and that he has taught them to argue herefrom, *are not ye much better than they ?*----Others might be too much in Fear of the Breath of *Sail*, *fullible*, moral Man. They soon saw the Case of those who put on Resolution, and declared against the Errors of the present Day, that they were reproach'd and vilified, having

having all Manner of Evil falsly spoken against them for Righteousness Sake ; that all the opprobrious Names, that could be thought of, were freely called upon them, as *Pharisees, Hypocrites, Opposers of the Work of GOD, Betrayers of CHRIST, Wolves in Sheep's Cloathing, Instruments of the Devil*, and what not : And they might be too willing to escape these Censures ; not remembring, that 'tis a *real Honour* to be slandered for the *Name of CHRIST*, and in Defence of *his Cause and Kingdom*.

And 'tis remarkable, the Slanders which have been cast upon such as have ventured openly to stand up for the *Truths*, and *Ways* of CHRIST, at this Day, are the very same, for Kind, with those which have been thrown upon the *like Discouragers of Enthusiasm and Disorder*, in all Ages of the Church. In our own Land, when the *like Extraordinaries* disturb'd the Churches, in former Times, which do now ; what was the Language in which those *eminent Servants* of JESUS CHRIST, who testified against the *prevailing Errors*, were then spoken of ? Why, they were thought worthy no better a Style than that, *Legal Preachers, Baal's Priests, Popish Factors, Scribes, Pharisees ; yea, Opposers of CHRIST himself*. And these were the Names commonly bestow'd upon the best Men, in *our Nation*, by the *Sectaries* of the last Age. Mr. BAXTER carries the Matter yet further, when he says,* “ As I have seen Letters
“ of the *Ranters* so full of the most hideous
“ Blasphemies against GOD, as I thought had ne-
“ ver come from any but the *damm'd* : so have
“ I had Letters from these Men *my self*, so full

* Vol. 2. P. 322-

“ of railing and reviling from End to End, as I
 “ never saw before, from the Pen of Man, either
 “ mad or sober, nor ever heard from the Mouth
 “ of any.” And the like Treatment, the most
 celebrated *first Reformers* met with, in GERMANY,
 from the *Visionaries* and *Errorists*, in their Day.
 LUTHER's Name was as odious to the *Sectaries*, as
 to the *Papists*. MUNCER, that *Ring-Leader* of re-
 ligious Disturbance, wrote a Book, against him, full
 of Bitterness and Rage, wherein, among other
 Things, he reproaches him as one destitute of the
Spirit of Inspiration, and savouring only the Things
that are carnal.† He thundered out *Raileries* a-
 gainst him, saying, he was as bad as the *Pope* ;
 yea, worse than the *Pope* himself, and that he
 preached only a *carnal Gospel* : And the like Re-
 proaches were cast upon him by the other *over-*
heated Zealots, against whom he defended the
 Truths of the Gospel. CALVIN also, that glorious
 Leader in the Reformation, was basely reviled,
 not only by the *Catholicks*, but the *Libertines* and
Enthusiasts ; who charg'd him with *Heresy, Am-*
bition, affecting a new Papacy, studying to heap up
Riches ; with being a Railer, and every Thing that
 was bad : Yea, so hateful was CALVIN, to
 the *Sectaries*, in his Day, that some named their
 Dogs CALVIN in Contempt of him ; others changed
 CALVIN into CAIN ; many were so out of Charity
 with him, that they profess they kept away from
 the LORD's Supper, because they could not hold Com-
 munion with him.* But more than all this, the

† LUTHERUM flagellat, quòd *enthusiastico Spiritu* care-
 at ; et nihil, nisi *carnalia*, sapiat. Vit. LUTH. à
 MELCH. ADAM. Page 128.

* Vita CALVINI à MELCH. ADAM. et BEZA.

Apostles themselves were spoken of with great Contempt, by some bold Pretenders to Religion, in those primitive Times. There were those then who could boast of their superior Excellencies, and set themselves above the very Apostles of JESUS CHRIST. This is alluded to, in that sarcastical Language of the *Apostle*, * *We dare not make our selves of the Number, or compare our selves with some who commend themselves.* And in a few Verses onwards, *Not he that commendeth himself is approved, but whom the LORD commendeth.* And at the same Time, that they thus exalted themselves, they craftily endeavoured to lessen the Character of the *Apostles*, and lead People into a mean and pitiful Thought of them. *His Letters*, say they are weighty ; but his bodily Presence is weak, and his Speech contemptible. ‡ Perhaps, the great St. PAUL was not able to deliver himself with that Noise and Vehemence, for which these Preachers might be admir'd among the CORINTHIANS; and they asperse him on this Account, as a contemptible Speaker, scarce worth hearing. Nor is this the worst Treatment he met with : He had probably been spoken of in Terms of great Ignominy and Disgrace, and so as to put People out of all Conceit of him. Hence that Language of his, † *Being reviled, we bless ; being defamed, we intreat : We are made as the Filth of the World, and are the Off-scouring of all Things to this Day.*--- But the great SAVIOUR himself could not escape the Revilings of Men. He was called as bad Names as any of his Disciples have ever been since. Deceiver, Impostor, Blasphemer ; yea, Beel-

* 2 Cor. 10. 12. ‡ 2 Cor. 10. 10. † 1 Cor. 4. 12. 13.

zebul, were the slanderous Names, freely heaped on him.----And should it not reconcile us to the Reproaches we may have cast upon us, for our appearing in Vindication of the *Faith* and *Order* of the Gospel, that we suffer no more than the best and greatest Men in the World have done before us, and in the same Cause ? Yea, that that we are Fellow-Sufferers with the *Apostles* of CHRIST ; yea, with CHRIST himself. *Is the Disciple above his Master ? Is the Servant above his LORD ? If they have called the Master of the House Beelzebub, how much more shall they call them of his Household ?* What is it more than may be expected ? And shall we think much of it, when it is no other than our MASTER and SAVIOUR suffered before us ?

In fine, there are yet others, who may have been kept from testifying against the *bad Things* of the present Day, from a *Man-pleasing Disposition*. They have not, perhaps, been so careful to consult, what was their *Duty*, what was for the *Interest* of the Redeemer and his Kingdom, as what would best secure them in the *good Opinion* of the People. Are there none, whose Conduct has discovered them to have been too much the *Servants of Men* ? Have none criminally accommodated themselves to the Times, behaving as might best take with the *Populace* ? Would to GOD it were injurious to suggest such a Thing against any one Minister in the Land ! And the rather, because it argues a Spirit so different from that which appear'd in PAUL, that glorious Champion for CHRIST. *Do I seek to please Men*, says he ?† He disdains the Thought ; and for that

† Gal. I- 10.

noble Reason, *If I pleased Men, I should not be the Servant of CHRIST.** And he triumphs in that Language, in the Behalf, not only of himself, but his *Fellow-Labourers* in the Kingdom and *Patience of JESUS CHRIST,§ As we were allow'd of GOD to be put in Trust with the Gospel, even so we speak, not as PLEASING MEN, BUT GOD, who trieth our Hearts : For neither at any Time used we flattering Words, as ye know ; nor a Cloke of Rightcousness : GOD is Witness. Neither of Men, sought we Glory, neither of you, nor yet of others.*

Let me add here two or three Things from Mr. BAXTER, well worthy the serious Consideration of such of us, as may over-value the *Favour or Censure* of Man, and herefrom be under Temptation to fall into the base Sin of *Man-pleasing*.

“ Consider, says he,† what a Slavery you chuse
 “ when you thus make your selves the Servants
 “ of every Man, whose Censures you fear, and
 “ whose Approbation you are ambitious of. What
 “ a Task have *Man-pleasers* ? How needlessly do
 “ they enthrall themselves ? They have as many
 “ Masters as Beholders ! No Wonder, if it
 “ take them off from the Service of GOD. ---
 “ Remember, what a pitiful Reward you seek.
 “ O miserable Reward ! The Thought and
 “ Breath of mortal Men ! instead of GOD, in-
 “ stead of Heaven, this is their Reward ! --- if
 “ nothing else will cure this Disease, at least let
 “ the Impossibility of pleasing Men, and attaining

* V. Ibid. § 1 Thess. 2. 4 5 6.

† Vol. 1. of *his Works*, P. 176. and onwards.

“ your

“ your Ends, suffice against so fruitless an At-
 “ tempt. And here I shall shew you, how im-
 “ possible it is, or, at least, a Thing which you
 “ cannot reasonably expect. (1.) Remember,
 “ what a Multitude you have to please, and
 “ when you have pleased some, how many more
 “ will be still displeased, and how many displease-
 “ ed, when you have done your best.----(2.) You
 “ will have many *factious Zealots* to please, who
 “ are ruled by the Interest of an *Opinion* or a *Sect* ;
 “ and those will never be pleased, unless you
 “ will be one of their *Side* or *Party*, and conform
 “ your self to their *Opinions*. If you be not *a-*
 “ *gainst them*, but set yourselves to *reconcile the*
 “ *Differences* in the Church, they will hate you
 “ as not promoting their *Opinions*.----If you will
 “ be *Neuters*, you shall be us’d as *Enemies*. If
 “ you be never so much for *CHRIST*, and *Holi-*
 “ *ness*, and common *Truth*, all is nothing, unless
 “ you be also *for them*, and their *Conceits*. (3.)
 “ You have Men of great *Mutability* to please :
 “ That may one Hour be ready to worship you
 “ as *Gods*, and the next to stone you, or account
 “ you as *Devils* ; as they did by *PAUL* and
 “ *CHRIST* himself. What a *Weather-Cock* is the
 “ *Mind of Man* ? especially, of the *Vulgar* and
 “ the *Temporaries* ? When you have spent all
 “ your Days in building your Reputation on this
 “ Sand, one Blast of Wind, at last, does tumble
 “ it down, and all your Cost and Labour is lost.
 “ Serve Men as submissively and carefully as you
 “ can, and, after all, some Accident, or failing of
 “ their unrighteous Expectations, may make all
 “ that you ever did forgotten. If ever you put
 “ such Confidence in a Friend, as not to consider
 “ it is possible, he may one Day prove your E-
 “ nemy, you know not Man ; and may, perhaps,
 “ be

“ be better taught to know him to your Cost.
 “ (4.) There is, among Men, so great a Contrariety of Judgments, and Dispositions, and Interests, that they will never agree among themselves ; and if you please one, the rest will be thereby displeased. ---- Church Differences and Sects have been found in all Ages : And you cannot be of the Opinion of every Party ; and if you be of one Party, you must displease the rest. If you are of one Side in controverted Opinions, the other Side accounteth you erroneous ; and how far will the suppos’d Interest of their Cause and Party carry them? ---- You cannot be every Thing ; and if not, you must displease as many as you please. Yea, more, if mutable Man should change never so oft, they will expect that you should change as fast as they ; and whatever their contrary Interests require, you must follow them in : Whatever Cause or Action they engage in, be it ever so devilish, you must approve of it, and countenance it, and all that they do, you must say is well done. In a Word, you must teach your Tongue to say any Thing, and you must sell your Innocency, and hire out your Conscience, or you cannot please them. MICHAIAH must say with the rest of the Prophets, *Go and prosper ; or else he will be hated, as not prophesying Good of AHAB, but Evil,* 1 Kings 22.
 “ 8. And how can you serve all Interests at once ? It seems, the Providence of GOD hath, as of Purpose, wheeled about the Affairs of the World to try, and shame *Man-pleasers*, and *Temporisers* in the Sight of the Sun. It is evident then, that if you will please all, you must at once both speak and be silent, and verify
 “ Contradictions,

“ Contradictions, and be in many Places at once,
 “ and be of all Men’s Minds, and for all Men’s
 “ Ways. For my Part, I mean to see the World
 “ a little better agreed among themselves, before
 “ I will make it my Ambition to please them.
 “ If you can reconcile all their Opinions, and In-
 “ terests, and Complexions, and Dispositions, and
 “ make them all of one Mind and Will, then hope
 “ to please them.”

He has Abundance more upon this Head, which we may, some of us, do well to consider, as what is well adapted to our Case at this Day.

I have hitherto considered *Ministers* as the Persons, more especially obliged to discountenance the bad Things, prevailing in the Land ; and now go on to observe.

That this is the Duty of *all in general*. Not that I would put any upon acting out of their *proper Sphere*. This would tend rather to Confusion than Reformation. ----- Good Order is the Strength and Beauty of the World.----The Prosperity both of *Church* and *State* depends very much upon it. And can there be Order, where Men transgress the Limits of their Station, and intermeddle in the Business of others ? So far from it, that the only effectual Method, under GOD, for the Redress of *general Evils*, is, for *every one* to be faithful, in doing what is *proper* for him in his *own Place* : And even *all* may *properly* bear a Part, in *rectifying the Disorders* of this Kind, at this Day.

Civil Rulers may do a great deal, not only by their *good Example*, but a wise Use of their *Authority*,

thority, in their various Places, for the Suppression of every Thing hurtful to Society, and the Encouragement of whatever has a Tendency to make Men happy in the Enjoyment of their Rights, whether *natural* or *Christian*. And herein chiefly lies, (as I humbly conceive) the Duty of Rulers, at this Day. 'Tis true, as *private Men*, they are under the same Obligations with others, to make their Acknowledgments to CHRIST; and doubtless, if HE was *visibly* and *externally* (according to the Custom among *Kings* and *Governors*) to make his solemn Entry into the Land, as their SAVIOUR and LORD, “ it would be expected they should, as *public Officers*, make their Appearance, and attend him as their Sovereign with suitable Congratulations, and Manifestations of Respect and Loyalty; and if they should stand at a Distance, it would be much more taken Notice of, and awaken his Displeasure much more, than such a Behaviour in the common People.” † But the Case is widely different, where his supposed Entry is in a *spiritual Sense only*, and after such a Manner even in this Sense, as that there is a great Variety of Sentiments about it, among the best Sort of Men, of all Ranks and Conditions: Nor does it appear to me, when the Case is thus circumstanced, that it is either the Duty of Rulers, or would be Wisdom in them, by any *authoritative Acts* to determine, whose Sentiments were the most agreeable to Truth. And as to their Appointment of Days of *Thanksgiving*, or *fasting*, on this Account, there must be an Impropriety in it, so long as that

† Vid. Mr. EDWARDS's Book of the late *Revival of Religion*, Page 125, and some following Pages.

Complaint of God against the *Jews* is to be seen in the *Bible*, *Behold ye fast for Strife and Debate !* Their *Duty* rather lies in keeping Peace between those, who unhappily differ in their Thoughts about the State of our religious Affairs : And their Care in this Matter ought to be *impartial*. Each Party, without Favour or Affection, should be equally restrain'd from Out-rage and Insult. Those, who may think themselves Friends to a *Work of GOD*, should be protected in the Exercise of all their *just Rights*, whether as *Men*, or *Christians* : So on the other Hand, those who may be Enemies to *Error and Confusion*, have the same Claim to be protected.

And if, on either Side, they invade the Rights of others, or throw out Slander, at Random, to the Hurt of their Neighbour's Reputation and Usefulness, and the bringing forward a State of Tumult and Disorder ; I see not but the *civil Arm* may justly be stretched forth for the Chastisement of such Persons ; and this, though their Abuses should be offered in the Name of the LORD, or under the Pretext of the most flaming Zeal for the REDEEMER'S *Honour*, and serving the Interest of *his Kingdom* : For it ought always to be accounted an Aggravation of the Sin of *Slander*, rather than an Excuse for it, its being committed under the *Cloak of Religion*, and Pretence for the *Glory of GOD* ; as it will, under these Circumstances, be of more pernicious Tendency. I am far from thinking, that any Man ought to suffer, either for his *religious Principles*, or *Conduct* arising from them, while he is no Disturber of the *civil Peace* ; but when Men, under the Notion of appearing zealous for GOD and *his Truths*, insult their Betters, vilify their Neighbours, and spirit People to
Strife

Strife and Faction, I know of no Persons more futable to be taken in Hand by *Authority* : And if they suffer, 'tis for their own Follies ; nor can they reasonably blame any Body but themselves : Nor am I aſham'd, or afraid, to profeſs it as my Opinion, that it would probably have been of good Service, if thoſe, in theſe Times, who have been publickly and out-ragiouſly reviled, had, by their Complaints, put it properly in the *Magiſtrates* Power, to reſtrain ſome Men's *Tongues* with *Bit* and *Bridle*.

Private Chriſtians alſo, of all Ranks and Conditions, may do ſomething towards the Suppreſſion of theſe *Errors*, by mourning before the LORD the Diſhonour which has hereby been reflected on the Name of CHRIST, and Injury done to Souls ; by being much in Prayer to GOD for the Out-pouring of his SPIRIT, in all deſirable Influences of Light, and Love, and Peace ; by taking good Heed that they ben't themſelves drawn aſide, avoiding to this End, the Company and familiar Converſe of thoſe, who, by *good Words* and *fair Speeches*, might be apt to deceive their Hearts, but eſpecially an Attendance on religious Exerciſes, where the *Churches* and *Ministry* are freely declaimed againſt by thoſe who have gone out from them, under the vain Pretence of being more holy than they ; and in fine, by a faithful Performance of thoſe Duties, which ariſe from the various Relations they ſuſtain towards each other : As thus, if they are *Children*, by hearkening to the Advice of their *Parents*, and obeying and honouring them in the LORD ; and if they are *Parents*, by counſeling, reprovng, warning, reſtraining and commanding their *Children*, as there may be Occaſion : If they are *Servants*,

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by

by pleasing their *Masters* well in all Things, not defrauding them of their Time or Labour, but accounting them worthy of all Honour, that the Name of GOD be not blasphemed ; and, if they are *Masters*, not only by providing for their *Servants* Things honest and good, but by keeping them within the Rules of Order and Decorum, not suffering them to neglect the Religion of the Family at home, under Pretence of carrying it on elsewhere ; especially, when they continue abroad 'till late in the Night, and so as to unfit themselves for the Services of the following Day.

In these, and such like Ways, *all* may exert themselves in making a Stand against the Progress of Error : And *all* are oblig'd to do so ; and for this Reason, among others I han't Room to mention, because the *last Days* are particularly mark'd out in the *Prophecies* of *Scripture*, as the Times wherein may be expected, the Rise of SEDUCERS. Says the Apostle PAUL, in his *second Epistle* to TIMOTHY, † *This know also, that in the LAST DAYS perillous Times shall come.* And the Description he gives of the Persons, on whose Account the Times would be perillous, is, in Part, that, † *Of this Sort are they which creep into Houses, and lead captive silly Women ; laden with Sins ; led away with divers Lusts ; ever learning, and never able to come to the Knowledge of the Truth.* He further characterises them,* *as those who resist the Truth ;* and still adds, § *But evil Men and Seducers shall wax worse and worse, deceiving, and being deceived,* The like unhappy Times he has in

† Chapt. 3. Verse 1. † Verse 6. 7. * Verse 8.
§ Verse 13.

his Eye, when he says, in his *former Epistle*,† *Now the SPIRIT speaketh expressly, that, in the LATTER TIMES, some shall depart from the Faith, giving Heed to seducing Spirits :----* Nor is this any other than what our SAVIOUR himself foretells, when he says, **False Christs, and false Prophets shall arise, and shall shew Signs and Wonders, to seduce, if it were possible, even the Elect.* And very observable is the Caution he adds hereupon, † *But take ye Heed : Behold, I have foretold you all Things.* And 'tis certainly very reasonable, as well as good Advice; and we shall be much wanting to our selves, if we don't act upon it as those, who esteem themselves oblig'd, by it, to the utmost Watchfulness and Circumspection.

'Tis true, we read of the coming on of a *glorious State* of Things in the *LAST DAYS* : Nor will the *Vision fail*.----We may rely upon it, the Prophecies, foretelling the Glory of the *REDEEMER's Kingdom*, will have their Accomplishment to the making this Earth a *Paradise*, in Compare with what it now is. But for the *particular Time* when this will be, it is not for us to know it, the Father having put it in his own Power : And whoever pretend to such Knowledge, they are wise above what is written; and tho' they may think they know much, they really know nothing as to this Matter.

It may be suggested,§ that “ the *Work of God's* “ *SPIRIT* that is so extraordinary and wonderful, “ is the *dawning*, or, at least, a *Prelude* of that “ *glorious Work of GOD*, so often foretold in

† Chapt. 4. Ver. 1. * Mark 13. 22. † Ver. 23.
§ Mr. EDWARD's late Book, P. 96.

“ Scripture, which, in the Progress and Issue of
 “ it, shall renew the whole World.” But what
 are such Suggestions, but the Fruit of Imaginati-
 on ? Or at best, uncertain Conjecture ? And
 can any good End be answered in endeavouring,
 upon Evidence absolutely precarious, to instill in-
 to the Minds of People a Notion of the *millen-*
num State, as what is now going to be introduc-
 ed ; yea, and of AMERICA,* as that Part of the
 World,

* While I was writing this Page, I received a Letter
 from a worthy Gentleman, in which, speaking of
 Mr. EDWARDS's late *Book*, he has these Words, “ I
 “ am surpriz'd at his long Labour to prove the *Mil-*
 “ *lennium* shall begin in AMERICA.----He has been
 “ so modest as to conceal the Reason of this ; but
 “ it may easily be gathered from what he has *often*
 “ *said to private Persons*, viz. that he doubted not,
 “ the *Millennium* began when there was such an A-
 “ wakening at NORTH-HAMPTON 8 Years past.”
 “ ----So that Salvation is gone forth from NORTH-
 “ HAMPTON, and NORTH-HAMPTON must have
 “ the Praise of being first brought into it.”

To which let me add a few Words, from the late
 venerable Dr. INCREASE MATHER, which will
 shew, how widely good Men may differ from one
 another, in Matters of *meer Conjecture*. They are
 these, “ I know there is a blessed Day to the visible
 “ Church not far off : But it is the Judgment of
 “ very learned Men, that, in the glorious Times
 “ promised to the Church on Earth, AMERICA will
 “ be HELL. And, although there is a Number of
 “ the Elect of GOD to be born here, I am verily
 “ afraid, that, in Process of Time, NEW-EN-
 “ GLAND will be the wofullest Place in all AMERI-
 “ CA ; as some other Parts of the World, once
 “ famous for Religion, are now the dolefullest on
 “ Earth, perfect Pictures and Emblems of *Hell*.
 When

World, which is pointed out in the *Revelations* of GOD for the Place, where this glorious Scene of Things, “ will, probably, first begin ? ” How often, at other Times, and in other Places, has the Conceit been propagated among People, as if the Prophecies touching the Kingdom of CHRIST, in the *latter Days*, were now to receive their Accomplishment ? And what has been the Effect, but their running wild ? So it was in GERMANY, in the Beginning of the Reformation. The *extraordinary* and *wonderful* Things in that Day, were look’d upon by the Men then thought to be most under the *SPIRIT*’s immediate Direction, as “ the Dawning of that glorious Work of GOD, which should renew the whole World ; ” and the Imagination of the Multitude being fired with this Notion, they were soon perswaded, that the Saints were now to reign on Earth, and the Dominion to be given into their Hands : And it was under the Influence of this vain Conceit, (in which they were strengthened by *Visions*, *Raptures* and *Revelations*) that they took up Arms against the lawful *Authority*, and were destroy’d, at one Time and another, to the Number of an HUNDRED THOUSAND. §

It was owing to the same Delusion, propagated, the following Century, by KOTTERUS, DRABRICIUS, and PONIATOVIA, under the pompous Shew of *immediate Revelation* from GOD, that great

“ When you see this little *Academy* [The Words
 “ were spoken in the *College-Hall*] fallen to the
 “ Ground,---then know it is a terrible Thing, which
 “ GOD is about to bring upon this Land.” Vid.
 MATHER’S Discourse on *Man knows not his Time*. P. 37.
 § Vid. RUTHERFURD’S *spiritual Antichrist*. Page 7.
 A a 3 Disturbances

Disturbances were again revived. The learned COMENIUS was carried away with this Dream ; verily believing, that the happy State of the Church was now to take Place. And 'tis well known, that this same Pretence of the near Approach of the MILLENNIUM, the *promised Kingdom of the MESSIAH*, was the *Foundation-Error of the French Prophets*, and those in their Way, no longer ago than the Beginning of this Century : And so infatuated were they at last, as to publish it to the World, that the glorious Times they spake of, *would be manifest over the whole Earth, within the Term of THREE YEARS*. And what Set of Men have ever yet appear'd in the Christian World, whose Imaginations have been thorowly warmed, but they have, at length, wrought themselves up to a *full Assurance*, that now was the Time for the Accomplishment of the Scriptures, and the Creation of the *new Heavens*, and the *new Earth* ? No one Thing have they more unitedly concurred in, to their own shameful Disappointment, and the doing unspeakable Damage to the Interest of Religion.----A sufficient Warning, one would think, to keep Men modest ; and restrain them from Endeavours to lead People into a Belief of that, of which they have no sufficient *Evidence* ; and in which, they may be deceived by their *vain Imaginations*, as Hundreds and Thousands have been before them.

There are unquestionably many Prophecies concerning CHRIST, and the *Glory of his Kingdom*, still to be fulfilled ; and it may be of good Service to labour to beget in People a Faith in these Things ; or, if they have Faith, to quicken and strengthen it : But it can answer no good End to lead People into the Belief of any particular
Time,

Time, as the Time *appointed* of GOD for the Accomplishment of these Purposes of his Mercy ; because this is one of those Matters, his Wisdom has thought fit to keep conceal'd from the Knowledge of Man. Our own Faith therefore upon this Head can be founded only on *Conjecture* ; and as 'tis only the like *blind Faith* we can convey to others, we should be cautious, lest their Conduct should be agreeable to their Faith. When they have imbib'd from us the Thought, as if the *glorious Things*, spoken of in Scripture, were to come forward in their Day, they will be apt (as has often been the Case) to be impatient, and from their *Officiousness* in tendring their Help where it is not needed, to disserve the Interest of the Redeemer. Pertinent to the present Case, and to these Times, are the Words of Mr. WILLIAM ALLEN, with which I shall finish this Part of our Discourse. Says he, † speaking of CHRIST, “ He stands in
 “ Need of no unrighteous, or irregular Help from
 “ Men, to give him Possession of his Kingdom in
 “ the World. He who hath given Laws to his
 “ Subjects, to direct and govern them in their
 “ Actions, will never take it well from any of
 “ them, if they shall break any of his Laws, in
 “ Zeal for him, or to advance his Kingdom in
 “ the World.----The Scripture saith, *he that be-*
 “ *lieveth, doth not make haste*, Isa. 28. 16. He doth
 “ not use any indirect Means to hasten that,
 “ which GOD hath promised, as being impatient
 “ of his Delay to fulfill and perform it. And
 “ therefore all irregular Practices of Men to hast-
 “ en the setting up of CHRIST's Kingdom in the
 “ World, are an Argument rather of Diffidence
 “ and Distrust in CHRIST, as King of his Church ;

† *His Works*, P. 676.

“ either of his Power, as if he could not set up
“ his Kingdom without such *human Helps* as they
“ deem necessary to that End ; or, of his Wis-
“ dom, as not regarding the best Time, and fit-
“ test Season to do it in ; Or, of his Care of
“ his Church, in not hastening more to her Re-
“ lief and Deliverance from all powerful Ene-
“ mies. When Men will take *Christ's Work* out
“ of his own Hands, and lead the Way, and go
“ before him in it, as if they expected he should
“ second them, and assist them in it, it is never
“ like to prosper in their's, who so usurp that
“ Authority.---- And when they find themselves
“ entangled with insuperable Difficulties, its very
“ likely they will thereupon entertain hard and
“ unbecoming Thoughts of CHRIST himself, as if
“ he had deserted his own Cause, in leaving them
“ to themselves in their rash Undertaking. And
“ its well if they do not thereupon bring them-
“ selves under a strong Temptation, either to
“ Disobedience, or to question whether those
“ Grounds, upon which judicious and sober Christ-
“ ians expect the Churches great Deliverance
“ from the Hands of her Enemies, be true or
“ no : Nay, its well if they don't thereby bring
“ themselves to question the Truth of the other
“ great Doctrines of Christianity, and slip into
“ *Atheism*, as its certain some have done, upon
“ the Miscarriage of their rash Undertaking.
“ Let none then out of a hasty and mistaken
“ Zeal, and under Pretence of ushering the King-
“ dom of CHRIST into the World, attempt any
“ Thing in Order thereto, that tends to disturb
“ the public Peace,”



PART III.

Shewing, in *many Instances*, wherein those, who have appear'd against the Disorders prevailing in the Land, have been *injuriously treated*.

IT will not be supposed, unless by Persons evidently weak, or prejudiced, that I have it in View, in this Part of my Discourse, to plead for those who have appear'd against the Disorders of the Times, in *every Thing* they have said, or done : Nor will any imagine, I am so unbounded in my Charity, as to entertain in the gross, a good Opinion of ALL, who cry out of Irregularities, as though they must needs be true Converts, because they speak against such Things as ought to be condemn'd.

There are, no Doubt, both secret Hypocrites, and open Sinners, among those, on the one Hand, who have an ill Thought of many Things going on in the Land, as well as among those, on the other, who speak of the *present Commotion* as, in the main, a *marvellous Work of divine Grace* : And on either Side, some may have conducted themselves in a Manner not to be justified. Wherein any, in testifying against what they might judge

judge amiss at this Day, have acted unworthy their Character as *Men* or *Christians*, let their Behaviour be fairly pointed out, and all the Blame fastened on them they deserve. I have nothing to object against this.---- But what I think injurious is, the *wrongfully* and *indiscriminately* accusing those who complain of the Times ; or the doing this in an *unchristian Manner*, and so as to reflect an unjust Odium on them.

To come to Instances ; in mentioning of which, I shall not trouble my self about Order, but set Things down as they may occur to my Mind.

The Discouragers of the *bad Things* of the present Day, have been publicly faulted as to their *Method of Judging* about the “ religious Operation, on the Minds of Men, that has been carried on of late in NEW-ENGLAND :” And “ so far as the Ground of their Error has been in the Understanding, and not in the Disposition,” it has been said, “ Fundamentally to lie in three Things.”

I. They are said “ to have greatly erred in “ the Way, in which they have gone about to “ try this Work, whether it be a Work of the “ SPIRIT of GOD, or no ; viz, in judging of it “ *a Priori*, from the Way it began, the Instruments that have been employed, the Means “ that have been made Use of, and the Methods “ that have been taken and succeeded, in carrying it on.” If by this Remark, the *Gentleman*, who makes it, intends, that they have form’d a

† Vid. Mr. EDWARDS’s *late Book*, Page 2. and onwards. Judgment.

Judgment from the **SOLE** Consideration of any, or all these Things, he grossly misrepresents them to the World. I never yet heard of one, among the whole Number of those, who think differently from him about the present religious Affair, who settled his Opinion, in the Way he speaks of. If he knew of any, he should have named them ; and not charged this *partial Manner* of judging upon all in general. But if he means *only*, that, in Order to judge fairly of the State of Religion, in our Churches, they take into Consideration the Things he has mentioned, among many other ; they own the Charge, and think they should act below their Character as *Men*, if it could not be made good upon them.

They are as willing as he can be to leave it with the alwise GOD, to use what *Means* and *Instruments* he pleases, in beginning and carrying on his own Work, in the Hearts of Men ; and can heartily join with him in subscribing to the Truth of every *Text* he has brought to View ; though not to the Pertinency of any one of them, to the Purpose to which has adduc'd them. For can it, with Justice, be called “ a directing the SPIRIT of the LORD, or a Being his Counsellor,” to make the best Inquiry we are able into a *Work* said to be *his*, and to fetch in Light in all the Ways proper to be made Use of by reasonable Creatures ? 'Tis true, if a *Work* has before been proved to be a *Work of GOD*, and nothing can be objected against it, but only that the *Means* and *Instruments* employed in it, are such as the *Wisdom of Man* would not have pitched upon, this is so far from being a just Ground of Exception, that it would be to *reply against GOD*, to insist upon it ; and it might be proper
in

in such a Case, to say, “ God gives no Account
 “ of his Matters ; his Judgments are a great
 “ Deep : He hath his Way in the Sea, and
 “ his Path in the great Waters, and his Foot-
 “ steps are not known : And who shall teach
 “ GOD Knowledge, or enjoin him his Way, or
 “ say unto him what doest thou ?” But what is
 this to the Affair under Consideration ? Is it
 not the great Question of the Day, how far, and
 in what Respects, the Work, going on in the Land,
 is the Work of GOD ? And are there not great
 and numerous Difficulties attending it, if consi-
 dered *a Posteriori* ? Are not the *Effects* such, as
 the best and wisest Men in the Country have tho’t
 themselves oblig’d to testify against ? And in an
 Affair so circumstanc’d, should not we be justly
 chargeable with partial Neglect, if we did not
 fairly consider every Thing that might give Light
 into it ? Is not this the Expectation of GOD
 concerning us ? And can we otherwise acquit
 our selves as Beings endowed with Reason and
 Understanding ?

Besides, it ought to be remembred, tho’ GOD
 may use what *Means* and *Instruments* he *pleases*
 in carrying on his own Work ; yet, he will *ne-
 ver please* to make Use of those which are in them-
 selves unfit and improper. And may not the
Means and *Instruments*, employed in a Work
 said to be his, be of this Sort ? Is this impossi-
 ble ? Han’t it often been the Case in Fact ?
 And how shall we know but the *Means* and *In-
 struments*, said to be used by GOD, are unfutable
 in their Nature, or such as would reflect Disho-
 nour upon the *Word* and *Institutions* of GOD, if
 we may not, in the regular Exercise of our Un-
 derstandings, judge of them ? What greater
 Arrogance

Arrogance is it to judge of *Means* and *Instruments* said to be employed by GOD, than of a Work said to be *his* ? If we may judge of the *one* without “ directing the SPIRIT of the LORD,” we may with as much Propriety judge of the *other* : Nor can we, in many Cases, form a just Judgment of the *latter*, without duly considering the *former* ; and if any have attempted to do this in the present Case, “ they may not wonder if they are perplexed in their Thoughts and confounded.” Perhaps, no one Thing will better enable serious, well-dispos’d Persons, to make a true Judgment of the late Operation upon the Minds of People, than an impartial and thorow Inquiry into the *Means* and *Instruments* of it’s Rise and Progress : Nor can I conceive, why any should object against so reasonable a Method of Judging, unless they are apprehensive, if *these* should come under a strict Examination, the Use, at least of some, of them would appear to be inconsistent with the *Perfections* of GOD, or the *standing Revelation* of his Will in the *Scriptures*.

I am sensible, with this *Gentleman*, that “ this Work has been carried on by the *weak* and *foolish*,” and I may add, the *sinful* Things of this World : And if the Work it self has, in many Instances, partook of the *Weakness*, and *Foolishness*, and *Sinfulness*, of the *Means* and *Instruments*, these Things will mutually illustrate each other, and mightily help in forming a true Judgment about the State of our religious Affairs. And if this *Gentleman* has erred, in any material Points, in the Sentiments he has expressed, upon this Head, one Reason may be, his throwing out of his Mind those weighty Considerations, that might have been suggested to him, had he duly thought upon

upon the *Means*, and *Manner*, and *Instruments*, of carrying on the present Work : Nor must he take it amiss, if notwithstanding all that he has offered, others still think, these Things require a distinct and full Examination.

I am sensible also, that “ the Ministers who have been chiefly employ’d, some of them have been *meer Babes* in Age and Standing.” Nor do I deny, that “ GOD has suffered their Infirmities to appear in the Sight of others :” Nor that “ he has made Use of their Infirmities and Sins for the Chastising ;” yea, the doing real Service to others : But then, it ought to be considered, the Good that may arise out of *these Evils*, is no Argument, either that GOD approbates them, or that we should : And though we ought to make a wise and holy Use of all GOD’s Dispensations ; yet, we may warrantably look upon those Things in Providence as *Evils*, which really are so, and deprecate them, and do whatever is proper to suppress them ; and this, notwithstanding the Wisdom of GOD may know how to make them work for good, to them that love him, and are the Called according to his Purpose.

“ II. Another Foundation-Error of those, who
 “ don’t acknowledge the Divinity of this Work,
 “ is, the not taking the Holy Scripture as an
 “ *whole, and in itself a sufficient Rule*, to judge of
 “ such Things by. ” The Meaning of this
 Charge is explain’d in these Words which follow,
 “ Those that I am speaking of will indeed make
 “ some Use of Scripture, so far as they think it
 “ serves their Turn ; but don’t make Use of it
 “ alone, as a Rule sufficient by it self, but make
 “ as much, and a great Deal more Use of other
 Things,

“ Things, diverse and wide from it, to judge of this Work by.” Who could have thought to have met with such a Charge as this against those, who have ventured their Characters to stand up for the *Scriptures*, in Opposition to *Impulses* ; and publicly pleaded for them as the *one only Rule*, by which to try all Matters of *Faith*, as well *secret Whispers* and *sudden Impressions* ? --- Are there any who have done more Honour to the *Bible*, in these Times, by calling Men to *the Law and to the Testimony*, both from the *Pulpit* and the *Press*, than the Persons here reflected on as making an undue Use of this sacred Book ? Was it not by Men of this Character, that a famous Instrument in the late Extraordinaries, was deposed from the Ministry, for the Contempt he had cast upon the *inspir'd Writings* ? And shall they, notwithstanding, be condemn'd, and by the Lump too, as paying a *greater Regard* to other Things, than even the *Bible*, in judging of the State of Religion in the Land ? I cannot but look upon this Charge, in the Manner in which it is levelled, as a downright Abuse ; and would hope, the *Gentleman*, upon second Thoughts, will be sensible of it himself. But he goes on to Particulars.

“ 1. Some make *Philosophy*, INSTEAD of the holy *Scriptures* their Rule of Judging of this Work ; particularly, the *philosophical* Notions they entertain of the Nature of the Soul, it's Faculties and Affections.” There is an evident Difference between using *Philosophy* as an *Help* in order to understand the Scripture, and the placing it in the Room of Scripture. In the former Sense, I suppose this *Gentleman* will not deny, but *Scripture* and *Philosophy* may very well consist together.---- If no Use might be made of *Philosophy*,

in

in explaining the Scripture, how monstrous must our Conceptions of the infinite GOD be, while he is represented, according to the *Letter* of numberless *Texts*, as having *Eyes*, and *Ears*, and *Hands*, and *Feet* ; and as being subject to the various Passions of *Love*, and *Hatred* ; *Joy* and *Grief* ; *Anger*, *Wrath*, *Revenge*, and the like ? We must be allow'd the Exercise of our *Reason*, (which is but another Name for what is here meant by *Philosophy*) or we shall be liable to be wretchedly impos'd on by our Imaginations : Nor is there any Error, however extravagant, but we shall be in Danger of falling into it. If we give up our Understandings, how shall we be able to ascertain the Sense of any one Text of Scripture ? What should hinder our running into all the Wilds of Delusion ?---But this Use of *Philosophy*, I conclude this *Gentleman* will not object against. If he does, I see not but he will be self-condemn'd ; for he has himself, under this very Head, made Use of more *Philosophy* (and in a Manner not altogether exceptionable, as we may see afterwards, if I can find Room) than any one that I know of, who has wrote upon the Times.---And as to the other Sense of using *Philosophy*, the placing it in the *Room* of Scripture, who among all those who are differently minded from this *Gentleman*, about the present Work, have ever made such a Use of it ? Can a single Instance be produced ? Some, perhaps, may have said, “ There is but little sober, solid Religion in this Work ; it is little else but flash
“ and Noise. Religion now-a-Days all runs out
“ into Transports, and high Flights of the Passi-
“ ons and Affections.” And will it hence follow, that they make *Phylosophy*, INSTEAD of *Scripture*, their Rule of Judging in this Matter ? Where
is

the Connection between these Things ? Persons may undoubtedly be of the Opinion, that the Religion of the present Day consists *chiefly* in a *Commotion in the Passions*, and yet pay all due Honour to the *Bible*:

“ 2. Many are guilty of not taking the holy Scriptures as a *sufficient* and *whole* Rule, where by to judge of this Work, whether it's a Work of GOD, in that they judge by those Things which the Scripture don't give us as any *Signs* or *Marks* whereby to judge one Way, or the other ; and therefore do in no wise belong to the Scripture-Rule of Judging, viz ; the *Effects* that religious Exercises of Mind have upon the *Body*.” This Gentleman, some may be ready to think, inadvertently forgot what he was about, when he wrote this. For who are the Men that judge of the present Work, by the Appearance of *extraordinary bodily Effects* ? Are they not known to be those, who have laid great Strefs upon *Shriekings*, and *Swoonings*, and *convulsive-like Agitations*, as though they were sure Marks of a divine Influence ? Han't they publicly pleaded for them as such ? Han't they openly given GOD Thanks for these Manifestations of his Power ? Han't they often prayed for the like Tokens of his Presence ? And have not the Persons here blamed for judging of the present Work *by these Things*, INSTEAD of the *Scripture*, ever disclaim'd doing so ? Han't they perpetually testified against these *bodily Exercises* as a sure Evidence of the SPIRIT's Operations ? Yea, have they not, in this very Article, done Honour to the *Bible*, by pleading that they are not, in that sacred Book, made a *Mark* by which to judge of a Work of

GOD upon Men's Hearts ? I may appeal to all, acquainted with our religious Affairs, whether any, in these Times, have spoken more freely against a " Concern about the involuntary Motions of the Fluids, and Solids of Men's Bodies ?" Or, whether they han't, all along, been united to a Man in saying, as this *Gentleman* here does, " I can't see which Way we are in Danger, or " how the Devil is like to get any notable Advantage against us, if we do but thorowly do " our Duty with Respect to those two Things, " viz, the *State of Person's Minds*, and their *moral Conduct* ; seeing to it, that they be maintained in an *Agreableness to the Rules that CHRIST " has given us.*" Is not this the very Thing they have always spoken ? And if some others had been alike *plain* and *faithful* in urging upon People a Conformity to the Gospel, in the *moral Temper* of their *Minds*, and *Course* of their *Lives*, as a more *scriptural* Evidence of the Reality of a *Work of Grace*, than that which arises from a *Commotion in their Passions*, we had probably been in better Circumstances at this Day.

I shall only add, if the " *Effects* that the *Affections* have upon the *Body*, do in no wise belong to the *scriptural-Rule* of judging of this Work," there was no great Need of the Labour of five or six Pages in their Vindication ; and we may hope for an easy Pardon, if we forbear remarking upon what is there offered.

" 3. Another Thing that some make their *Rule* " to judge of this Work by, *INSTEAD* of the *holy* " *Scriptures*, is *History*, or *former Observation.*" It may be here said of *History*, as of *Philosophy* under the

the former Head, that, in Subordination to the *Scripture*, it may be of good Service. And this is the Thought of this *Gentleman*, or he condemns that in others, which he practises himself; for in this very Place, where he is speaking against the *Use of History*, he has made as free with it as those he finds Fault with. I conclude therefore, 'tis not *meerly* the *Use of History* he objects against, but the using it *INSTEAD* of the *Scripture*. And if any, in these Times, have gone into *such a Use* of it, they are certainly to Blame: But then, Care should be taken not to fasten Blame publickly on them, without Evidence that they are really chargeable with it. It is not sufficient to say, "If there be any Thing new and extraordinary, in the Circumstances of this Work, that was not observ'd in former Times, *that* is a Rule with them to reject this Work, as not the Work of GOD." This is nothing more than a Repetition of the Charge, by Way of *meer Affirmation*; which ought to be look'd upon as of no Weight, in a disputed Point. Nor does it much mend the Matter to go on *affirming*, "Another Way that some err in making *History* and former *Observation* their Rule to judge of this Work, *INSTEAD* of the *holy Scripture*, is comparing some accidental, external Circumstances of this Work. with what has appear'd sometimes in *Enthusiasts*; and as they find an Agreement in some such Things, so they reject the whole Work, or, at least, the Substance of it, concluding it to be *Enthusiasm*." This is only *asserting* what others deny, and are firmly perswaded cannot never be prov'd. Some shew of Proof, 'tis true, is here offered. "So, great Use has been made, to this Purpose, of many Things that are found among the *QUAKERS*....

“ So, to the same Purpose, some *external Appear-*
 “ *ances* that were found among the FRENCH PRO-
 “ PHETS, and some other ENTHUSIASTS, in former
 “ Times, have been, of late, trump’d up with
 “ great Assurance and Triumph.” If instead of
roundly affirming (which is the easiest Thing in
 the World) this *Gentleman* had condescended to
 shew, wherein the Persons, he here blames, had
 made Use of any Thing, either among the QUAKERS,
 or FRENCH PROPHETS, or other ENTHUSIASTS,
 as their *Rule* in judging of this Work, INSTEAD
 of the *Scripture*, he might have done something
 towards confirming his Point ; but what he has
 offered, as it now stands, can’t be thought to be
 of any Force, unless it be taken for granted
 (which is so unreasonable, I can’t suppose, this
 Gentleman will desire it) that *no Use* may be made
 of the *History* of ENTHUSIASTS, with Relation to
 the present Work, but to the Dishonour of the
Bible, and so as to place the *former* in the Room
 of the *latter*.

“ 4. I would propose it to be considered, whe-
 “ ther or no, some, INSTEAD of making the *Script-*
 “ *ures* their *only Rule* to judge of this Work,
 “ don’t make their *own Experience* the *Rule* to
 “ reject such and such Things as are now pro-
 “ fessed and experienced, because they never
 “ *felt them themselves.*” As this is a Matter pro-
 posed to be considered, I have accordingly taken
 it into Consideration, and thereupon think, there
 is a very great Difference between making Use
 of *Experience* with the *Scripture*, and in *Subservi-*
ency to it, and the setting it up as a *Rule* INSTEAD
 of the *Scripture*. The *former*, this *Gentleman*, I
 I am satisfied, will not object against : And for
 the *latter*, ’tis so great a Fault, that none ought

to be publickly charged with it, unless upon better Evidence than that of meer *Insinuation* by Way of *Query*. I will not say but some, among those, who are Enemies to the present Disorders, may have made an undue Use of *Experience*; though I know not of one who ever set it up as a *Rule* INSTEAD of the *Bible*. This is not the Fault of the Persons, this *Gentleman* is here speaking of, but of the *Friends* to that which is called, without Discrimination, the *Work of GOD* going on in the Land. I don't query, whether, among these, there are not some, who make this Use of their *Experience*, but affirm that there are; partly upon my own personal Conversation with them, and partly by Information from others of known Judgment and Integrity. 'Tis with them a sufficient Reason to think, and speak of a Man as *carnal and unconverted*, if he han't *felt* the like *Extraordinaries* they have *experienced*: Nor has it been an uncommon Thing for them, to pronounce others *pharisaical* and *unregenerate*, upon this Ground *solely*; as though what they had *experienced* was a sure Test to try the State of their Neighbour by. And how this *Gentleman* came to charge the known Fault of some of the *Zealots* of this Day, upon those who have ever appear'd against it, I am at a loss to conceive.

“ III. Another Foundation Error of those that reject this Work, is their not duly *distinguish-*
 “ *ing the good from the bad.*” I can't but think this *Gentleman* spake more from a *speculative* Consideration of the Matter, than the *Reality of Fact*, when he wrote this. For who are the Persons chargeable with not *duly distinguishing* in the late religious Commotion? Are they not those, who have accustomed themselves to speak of it, both

publicly and privately, as an *extraordinary Work of GOD*, in the gross, and without Distinction ? And have they not often been faulted for this *indiscriminate* Way of speaking upon the Matter ? Han't they been openly call'd upon, yea, seriously and solemnly argued with, to distinguish and separate between the good and bad ? And have they ever done it to this Day ? Do they not rather go on in the same general, indiscriminate Way of speaking ? Whereas, the Persons, this *Gentleman* blames, have plainly said, at least some of them, over and over again, what the *bad Things* of the present Day are, which they condemn : And this indeed is that for which they have been so basely treated. They are certainly in an ill Case ; for they are misus'd for pointing out the bad Things prevailing in these Times, and at the same Time *blam'd* for not doing that, for the doing of which all Manner of Evil has been spoken against them, to the great Detriment both of their Reputation, and Usefulness in the World. To proceed,

Another Thing charg'd upon those, who have spoken against the Disorders of the Times is, †
 “ That they have watched for the halting of the
 “ Zealous, and catch'd at any Thing that has
 “ been wrong, and have greatly insisted on it,
 “ made the most of it, and magnified it ; espe-
 “ cially, that they have watched for Errors in
 “ zealous Preachers, that are much in reproofing
 “ and condemning the Wickedness of the Times.”
 I never imagined, but, among those who have manifested a Dislike to the present Commotions,

† Mr. EDWARDS's late Book, P. 182.

there might be some of a prophane Character ; and how far the Temper and Conduct of this Kind of Persons may be pointed out in these Words, I dispute not : But the Charge is very unfair as laid against those, in general, who are for keeping Things from running into Confusion ; and the more so, as the just Occasions of Offence have, of late been so frequent and numerous. This Gentleman must be strangely unacquainted with the State of Affairs in the Land, if he does not know, that the late Zealots, and the Preachers among them too, have, in many Instances, behav'd after such a Manner, that others could not help observing the Extravagancies they fell into ; and instead of “ catching at any Thing wrong,” they were rather moved with Pity and Grief, to behold the Mischief that was doing to the Cause of Religion : And so far were they from “ magnifying real Errors,” that, I scruple not to say, they have never yet set them in their full Light ; nay, as to some of the Disorders of the Times, I don't think it is in the Power of the worst Opposer of them all to describe them to the Life. This Gentleman may further suggest, “ that Disorders have been too much insisted on ;” but others, as much concern'd for the Honour of GOD, and the Interest of *Christianity*, are of Opinion, they have not been *insisted on enough* : To be sure, they were not at first ; if they had, much of the present Confusions would, I believe, have been prevented. I shall add, there are as awful Texts of Scripture, as well worthy a serious Consideration as that, this Gentleman has here particularly mentioned : Such as that, Prov. 17. 15. *He that justifieth the Wicked, and he that condemneth the Just, even they both*

both are Abomination to the LORD. And that, in the 24th Chapter, the 24th and 25th Verses. He that saith unto the Wicked, thou art righteous ; him shall the People curse, Nations shall abhor him : But to them that rebuke him shall be Delight, and a good Blessing shall come upon them.

Another Thing injuriously reflected upon those who have spoken against the Disorders of the Times is, " That they are OPPOSERS of the WORK of GOD : " Nor have they been thus charged by the *Vulgar* and *Illiterate* only, which is no Wonder ; but by those who would take it ill, not to be accounted Men of another Character. And to this, as much as any one Thing, may be owing, the Alienations, Contentions and Separations, that are now common in the Land.

But why must they be spoken of, in the harsh Language, of *Opposers of the Work of GOD* ? Is this their real Character ? 'Tis true, they don't think the Work of the Spirit lies in *Impulses, Visions and Revelations* ; they don't think, that *Screamings, and Shriekings, and Swoonings*, are sure Marks of a genuine Conviction of Sin ; they don't think, that *extatic Raptures* are an infallible Sign of saving Faith : Nor have they any great Opinion of the Exhortations of weak, illiterate Men, Women, or Lads, and other Extraordinaries, which are common at this Day. And shall they, upon these Accounts, be called *Opposers of the Work of GOD* ? Will any, from hence, upon a mature Consideration of the Matter, fix upon them this Character, and in such a Sense too, as that they must be Enemies to the REDEEMER, and *his Kingdom* ? Are not many of those, called *Opposers*, Men of the best Character in the Country,

Country, so far as can be judged ? Han't they always been so accounted, 'till these Times ? And is there not the same Reason to think well of them now as formerly, save only that they have testified against the bad Things of the present Day ?

The Gentlemen, who are most free in speaking of others as *Opposers* of *GOD's Work*, seem to look upon themselves as the only Friends the *LORD JESUS CHRIST* has in the Land : But will their own Conceit of themselves make it true, that they really are so ? And if those, who think they are mistaken in the Judgment they form of themselves, should follow their Example, and go into their extravagant Way of speaking, what would be their Opinion of it ? How would they like to be call'd *Opposers of CHRIST*, Enemies of *GOD* and Religion ? Would they not esteem themselves shamefully reviled ? And yet, I believe, it will not be pretended, but some of them have so acted, as to bring as great Reproach on *CHRIST*, and the Divine *SPRIT*, and the Ways of true Religion, as many of the worst *Opposers* (as they are term'd) put together.

It has been remarked, those, who call others *Opposers of the Work of GOD*, don't care to explain themselves upon the Matter : Nor has any one of them yet done it that I know of, unless the Gentleman, I have so often refer'd to, may be supposed to have attempted something of this Nature. He thinks it not enough for Persons to say, † “ they believe there is a good Work going

† Mr. EDWARDS's *Tho'ts on the late Revival of Religion*, P. 143, 144.

“ on in the Country ; and that they sometimes
 “ bleſs GOD, in their publick Prayers, in general
 “ Terms, for any Awakenings, or Revivals of
 “ Religion, there have lately been in any Parts of
 “ the Land.” Notwithſtanding this, “ Some (as
 “ he goes on) are ſo far from acknowledging,
 “ and rejoicing in the infinite Mercy of GOD, in
 “ cauſing ſo happy a Change in the Land, that
 “ they look upon the religious State of the Coun-
 “ try, take it in the whole of it, much more for-
 “ rowful than it was ten Years ago.” And, “ if
 “ it be manifeſtly thus with us, (he adds) and
 “ our Talk and Behaviour with Reſpect to this
 “ Work be ſuch as has (though but) an indirec-
 “ Tendency, to beget ill Thoughts and Suspi-
 “ cions in others concerning it, we are *Oppoſers of*
 “ *the Work of GOD.*” What is the plain Engliſh
 of all this, but that thoſe who don’t ſpeak upon
 the Times juſt as this Gentleman would have
 them, are *Oppoſers of the Work of GOD.* ’Tis
 true indeed, it may, in a Senſe, be ſaid even of
 all who either do, or ſay, any Thing that has on-
 ly a remote Tendency to diſſerve the Cauſe of
 GOD, that they are *Oppoſers of GOD’s Work* :
 And juſt the ſame Thing may, with as much
 Truth, be affirm’d of thoſe, who neglect what
 is proper for them to do, to remove away that
 which hinders the flouriſhing of Religion. And
 ſhould thoſe, upon this, whoſe Talk and Behavi-
 our, with Reſpect to the *Errors and Diſorders* in
 the Land, have been ſuch as tend (though but)
 indirectly to beget favourable Thoughts, in Peo-
 ple, of the *bad Things* among us, or not ſo
 ill Thoughts of them as they really deſerve : I
 ſay, ſhould ſuch as theſe be represented to the
 World as *Oppoſers of GOD’s Work* ; and this,
 though “ they ſometimes ſpeak againſt Diſorders
 in

in their *public Prayers*, in general Terms," would it not be highly resented? Especially, if it was before known, that the applying this Style of *Opposers* to them, would be understood by Multitudes, as giving them no better a Name than that of the Enemies of GOD and CHRIST, and the Cause of Truth and Religion in the World. And if such a Representation would be unjust on one Side, 'tis equally so on the other.

I am sensible, this Gentleman professes more Charity for *Opposers* than many who give them this Name. He speaks of it as a difficult Thing,* "to determine *how far*, and *how long*, "some Persons of good Experience in their "Souls," may be *Opposers* of this *Work*; and owns, "that he has seen that which abundantly convinces him, that the Business is too high "for him, and that he can leave it wholly in his "Hands, who is infinitely fit for it, without meddling at all with it himself." This is well said; and who that reads it would expect to find this Gentleman declaring, in this very Page, *against any Man's obliging him to set under the Ministry of one he there marks out for an Opposer*? Who would think to see him ranking *Opposers* with *Deists*? As he does, when he proposes it to Consideration, whether,† "any good Medium can be found, where a Man could rest with any Stability, between owning this *Work*, and *being a Deist*? Who could suppose, that he should, in all Parts of his *Book*, speak of *Opposers* in the most severe and bitter Language? ---- If a Collection was to be made of all the hard Speeches he has freely made

* P. 300. † P. 337.

Use of, few, perhaps, would appear to have carried their Uncharitableness to a greater Height.

And what is the true Reason of this Out-cry against Persons, as *Opposers* of the *Work* of GOD ? Is it not this, and only this, that they don't think of the *Work going on in the Land*, at this Day, just as some others do ? And shall they, on this Account, be stigmatised as *Opposers* of GOD's *Work* ? Is there no Difference between *this Work*, as the Phrase is vulgarly and indefinitely used, and a *Work of GOD* in the Sense of the Gospel ? May not Persons entertain a just Idea of *Faith*, *Conversion*, the *New-Creature*, or whatever else the Scripture means by a *Work of GOD*, and yet differ from others in their Sentiments about the *Work* that has, of late, been so much the Subject of Conversation ? Even the Friends to *this Work* vary in their Thoughts about it. Some think it has a greater Mixture of *Error* and *Disorder* ; others a less : Some think the Disorders accompanying it, are of a very pernicious Tendency ; others look upon them as rather partaking of the Nature of Frailties and Infirmities ; Some have a higher Opinion of the good that has been done ; others a lower. Perhaps, there are no two Friends to this *Work*, but they differ in their Thoughts about it : Nay, have not the same Persons conceiv'd a very different Opinion of it, at different Times ? Yea, han't they changed their Sentiments in Respect of those very Things, for *opposing* of which they once condemn'd others as *Opposers* of the *Work* of GOD ?--- And if those, who are called Friends to *this Work*, may differ from one another, and from their own selves too ; why may not the same Liberty be
given

given to others, without pointing them out by a Name of Odium and Disgrace ?

In a Word, If any must be called *Opposers of GOD's Work*, they ought to be particularly told, why they are spoken of in this Style : And then it will be seen, whether it be, because they really oppose any Thing that the *Bible* makes the *Work of GOD* to consist in, or only because they are faithful to testify against such *Errors and Disorders*, as are a Dishonour to true Religion, and tend to hinder its Progress in the Land. This has often been desired ; and 'tis a Request, I can't but think, those Gentlemen are oblig'd, in all Reason and Conscience, to give a plain, and distinct Answer to, who have publickly advis'd People to separate from *Opposers* ; as they would not incur the Guilt of encouraging *Strife and Schism*, by the Use of certain *loose, general and indefinite Words*, which People may put a Meaning to, just as they are led by their Imaginations.

Another Thing mentioned to the Disadvantage of those, who han't so good a Thought of the Times as some of their Brethren is,* " That they are Men of ARMINIAN, PELAGIAN and DEISTICAL Principles." It is conceded indeed, " that there are some weaker Brethren, both of *Ministers and People*, who are led in to oppose this Work, who are yet no *Arminians* : " But for the " most *principal and inveterate Opposers*, they are Men of ARMINIAN and PELAGIAN Principles ; and those others are only *Deputy, or second-hand Opposers*."

* Vid. Mr. MCGREGORY's *Sermon on the Trial of the Spirits*.

The Idea here conveyed to the World is evidently this, that the Gentlemen of most *Weight* and *Significancy*, in the Opposition to the Disorders in the Land, are known to be of bad Principles. And is this the real Truth of the Case? So far from it, that a more *palpable Mistake* could not have been publish'd to the World; and the Man who publish'd it, must be either grossly ignorant of the Characters of those he undertook to write against, not knowing whereof he affirm'd; or otherwise, must be look'd upon as acting a very dishonest Part. For 'tis notorious to all, in any tolerable Measure, acquainted with *Men*, or *Things*, at this Day, that the *principal Opposers* are among those of an establish'd Reputation for their Orthodoxy. CALVINISTS in Principle, now are, and always have been from the Beginning, the *principal* and most *inveterate* Enemies to our growing Confusions: Not such CALVINISTS as are *weak*, and fit only to be made *Tools* of by Men of other Principles; but Men of as good Parts and Learning as any we have in the Land, and universally acknowledged to be so. I could wish it were here proper to mention Names: Nothing would so effectually tend to wipe off this Reproach, which has been publicly reflected upon some of the *greatest Men*, and *best Friends to Religion*, we have in the Country.

There are, no doubt, among those who speak against Disorders, some of bad Principles; yea, of no Principles at all: [The Number of these *latter*, instead of being diminished, has, perhaps, of late, been greatly increased] But to give it as the Character of the *principal* Gentlemen, who have endeavoured to prevent Confusion in the Church of GOD, that they are ARMINIANS and PELAGIANS, because

because this may be true of some, who an't much concerned about Religion, nor pretend that they are, is very Abusive: 'Tis especially so, to suggest such a Thing of the *Ministers*; and the rather, because they are generally in a quite different Way of thinking. As for PELAGIANISM, 'tis a base Slander, to publish it to the World, as if any Ministers in the Country entertain'd a favourable Opinion of it: Nor can I suppose, there are so many, as some suggest, who think with ARMINIUS. But if they were more numerous, yea, if they were generally ARMINIANS, (which is far from the Truth) how would this justify the *Disorders* they complain of? These may be as *bad* in their Nature and Tendency, and as of great Extent, as if they were strong CALVINISTS. And to speak freely, the raising a popular Clamour against *Ministers*, by giving them a Name of *Odium*, carries with it no reasonable Ground of Conviction: Nor can it be of any real Service. It may obstruct their Usefulness; but has no Tendency to clear up the Truth: It may excite their Passions, and provoke to Wrath, and seldom fails of doing so, to the great Hurt of Religion; but it can never instruct their Understandings, or alter their Sentiments.----- It would discover a much better Spirit, if they have oppos'd any Thing that is really good, to shew plainly, and distinctly, wherein they have done so, from the *Bible*, that sacred and only Test, in all Matters pertaining to Conscience and Salvation.---- This would be to speak to the Purpose, and to argue like Men and Christians.----

In fine, The Discouragers of the Things amiss, at this Day, have been represented, “ as Men destitute of all serious Sense of Religion, as loose
in

in their Lives, and no real Friends to the Power of Godliness." And if this should be allowed to be the Truth as to *some*, why must others be tho't the worse of upon their Account? Have none, among the *Friends* to the *Extraordinaries* of the present Day, made it evident to the World, that they were the basest of Hypocrites? Have none of them been guilty of Wickedness, aggravated to a far greater Height, than can be proved upon the worst Opposer in the Land? And would it be fair, because of the Hypocrisy and Vileness of some, to speak, in general, of the Rest, as meer Pretenders to Religion? Would not this be complained of as horribly unjust? And if 'tis so on one Side, must it not be, so on the other?

I know, the *Instruments* and *Subjects* of the *present Work*, do, many of them, make high Pretences to Sanctity above other Men; while those, who have testified against the Disorders prevailing in the Land, have not, in like Ways, commended themselves. They have not indeed tho't it decent to proclaim their own Goodness, so as to despise others, and it may be, their *Betters*? But they may be good Men notwithstanding. And, perhaps, if a strict Scrutiny was to be made, as eminent Christians, both *Ministers* and *People*, would be found among *these*, as are to be met with any where in NEW-ENGLAND. Comparisons (as the Vulgar phrase it) are odious; otherwise the Men might be called for, who should equal *many* who are spoken of as *Opposers*. We know indeed the Persons that would be pitch'd upon: And what are their Characters, in Compare with a *very considerable Number* of those who have been evil-spoken of, in these Times? Have the Men, through whose Means, a Clamour has been rais'd
againſt

against them, ever given the World, one tenth Part of the Evidence, either of their *Goodness as Christians*, or *Diligence and Fidelity as Pastors to the particular Flocks committed to their Charge* ? Are not the Gentlemen, who have been most admired, generally young in Years, and Christian Experience, as well as of small Attainments in Learning ? And is it possible, they could have given such Proof of a *good Character* as those, who, for a Course of Years, have faithfully preach'd the Truth as it is in Jesus, and set an Example to their People of all the Virtues and Graces of the Christian Life ? And may not this be justly said of many who have been injuriously reflected on, for not falling in with the Times ? The plain Truth is, as valuable Men, in all Respects, as any we have in the Country, are in the *Opposition* to the *bad Things* prevailing in it ; and the ranking them with Persons of loose Lives, and no Religion, is basely to reproach them.

Other Instances, wherein Blame has been unjustly thrown upon the faithful Witnesses against the *Errors and Disorders* of the Day, might have been mention'd ; but as they are of smaller Moment, I must leave them, to make room for what yet remains to come under Consideration.



PART IV.

Shewing what Things ought to be *corrected*, or *avoided*, in testifying against the *Irregularities* of the present Day.

SOME, perhaps, of all Characters, have found Fault with the Disorders prevailing in the Country, at this Day : And among such various Sorts of Persons, it may not be thought strange, if there are those who have conducted themselves in a Manner liable to Exception. Wherein any have been faulty, 'tis reasonable they should submit to Correction, and take Care to avoid the like Mistakes for the Time to come.

Some, it may be, have been too free with their Complaints against the Times, who have had little Opportunity to know the real State of Religion in the Land, and not a sufficient Capacity to form an adequate Idea of it.----This, it must be own'd, is a Fault, and ought to be corrected.----'Tis a Disservice to the Cause of Truth and Virtue, for Persons of weak Minds, and small Acquaintance

quaintance with Matters in Agitation, to speak of them with Assurance and Confidence, as though all Knowledge would die with them. And this may be worthy the Consideration of those, who would be thought the best *Friends* to the *Work of GOD*, as well as others ; for I can't suppose it will be denied, that those among them, whose Capacities and Advantages to know the Truth, have been smallest, have yet been confident and out-ragious in their *Speech*, as well as *Behaviour*: Whereby, instead of serving any good End, they have rather excited the Pity, and expos'd themselves to the Contempt of others.

Some, it may be, have exprest themselves with too much Warmth, and in Language favouring rather of Anger and Wrath, than that Meekness of Wisdom, which is the Glory of Christians, as discovering in them a near Resemblance to the lovely Jesus.----Wherever there has been such a Spirit of Bitterness, appearing in unkind harsh Words, it ought to be corrected, and, for the Time to come, avoided.--- *A soft Answer turneth away Wrath, but grievous Words stir up Anger.*----

Some, it may be, have spoken of the Extravagancies they have seen others running into, with an Air of Levity : Instead of being inwardly concerned for the Dishonour reflected on GOD, and the Hurt done to Religion, they have rather made merry with the unadvis'd Conduct of the Zealots of the present Day ; taking Notice of it only for their Diversion.---- Wherein this has been the Manner of any, they will not, in calm Tho'ts, go about to justify themselves.--- 'Tis certainly a Fault they are chargeable with ; and it may disserve the Interest of CHRIST, if it be not amended.

Some, it may be, have been severe in censuring the Mistakes of others, who order their own Conversation, rather by fleshly Wisdom than the Grace of GOD ; who live according to the Course of this World, rather than the Divine Law : And though they cry out of Irregularities, they have no View herein to the Honour of the REDEEMER, and the flourishing of his Kingdom. Such are faulty in the main Temper of their Minds.---They cannot more properly be applied to, than in our SAVIOUR'S Words, *Why beholdest thou the Mote that is in thy Brother's Eye, but considerest not the Beam that is in thine own Eye ?---Thou Hypocrite, first cast out the Beam out of thine own Eye ; and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye.----* It would be more for the Interest of Religion, if such were silent about the Imprudences and Follies of their Neighbours.-----Their declaiming against them, puts those under a Disadvantage, who are real Friends to the Cause of Vertue, and would gladly do what they could to promote it.-----

Some, it may be, have taken Occasion, from what they have seen in some *enthusiastical* Persons, to speak slightly of the blessed SPIRIT, if not to decry his Office, and ridicule his Influences upon the Minds of Men : Than which there is scarce a greater Fault : Nor will any, who are Friends to *Revelation*, think favourably of it. --- I could heartily wish, nothing had appear'd, in these Days, that might have given a Handle to unworthy Reflections on the Divine SPIRIT. 'Tis true, its no just Objection against the Operations of the SPIRIT, that some, under the Power of an overheated Imagination, have mistaken the Motion of
their

their own Minds, or the Suggestions of Satan, for divine Impressions. But an ill Use may be made of such Mistakes : And it may be feared, whether this han't been too much the Case, in these Times. If any, from the *Wildness* and *Enthusiasm* they have seen, have had Prejudices excited in them against the SPIRIT, as the *appointed Dispenser* of GOD's Grace; or been led to express themselves in an unbecoming Manner of those *Influences*, by which the Work of God is begun, and carried on, in the Souls of Men, they have much to be humbled for, and correct : Nor can they be too much upon their Guard, for the Time to come ; for 'tis only by the *Operations* of the Divine SPIRIT, that they can be form'd to a Meetness for the Favour of GOD here, or the Enjoyment of him hereafter : And, of all Men, they will be the most unlikely to be wrought upon by him, if they suffer themselves to think or speak contemptuously of his Operations, as tho' they were nothing more than Delusion and Imagination.

In fine, some, not suitably distinguishing between Religion in its own Nature, and as exemplified in the Conduct of some over-zealous Persons, instead of entertaining an ill Thought only of that which is ill, may have condemned Religion in the whole, as a wild imaginary Thing. An unhappy Mistake this !---Nor can it be too soon corrected. It is just Matter of Lamentation, that any have set Religion in such an *ugly Light* by their extravagant Behaviour, as to excite Prejudices in the Minds of others against it : Though Religion, in itself, is not really the worse, nor should it suffer in the Opinion of any, because of the Imprudences and Follies of those, who call them-

selves it's very good Friends. This is unreasonable.----It ought not to be mentioned to the Disadvantage of Religion, that some, who have made high Pretences to it, have set it forth, in their Conduct, as something wild and fanciful. Is Religion accountable for the Madness of those, who say they have a Regard to it ? Is it fit, any should speak of it as a phrensical Business, because Men of an *enthusiastical* Turn have given, in their Lives, such an Idea of it ? In judging of the Truth, or Sobriety of Religion, the Question ought not to be, what is it as exemplified by its Professors ? But what is it as contained in the *Revelation of GOD* ? If, as 'tis here exhibited, it approves itself to the Understanding and Conscience, appears worthy of GOD, and in the best Manner calculated to promote the Good of Mankind, it ought to be received, and submitted to, as the great Rule of Faith and Practice ; and this, notwithstanding its forbidding Aspect, from the Copy of it, by Men of heated Fancies.-----We ought to be upon our Guard, that we don't take up Prejudices against Religion ; especially at a Time, when such Things pass for high Flights in it, which rather argue some Degree of Disturbance in the Imagination : And our Caution should be the greater, because of the bad Influence of a wrong Bias on the Mind.----It will strangely tend to blind our Eyes, and prepare the Way to our treating Religion with Neglect, or Contempt ; than which, nothing can be more dangerous to our Souls, or put their Salvation to a greater Risque.

These are the chief Things (so far as my Knowledge extends) that need Correction, among the Complainers of Irregularities in the Land :
Not

Not that I would insinuate as if all were faulty in these Articles ; or, indeed any considerable Number, unless among the loose and prophane, of which Sort, it must be own'd, there are too many : And it has unhappily been an Occasion of unkind Reflections on those of a very different Character.----On both Sides of the present Controversy, which is become general, there are, no doubt, *bad* Men as well as *good* ; but they ought to be denominated one, or 'tother, from their known *habitual Temper* and *Conduct*, and not from their being on this, or the other Side of the Question in Debate. This, is very unfair ; and would certainly be complained of as such, if those, who would be thought Friends to the *Work of GOD*, should be spoken of as a Parcel of Hypocrites, because some among them have discovered this to be their true Character.-----It were to be wish'd, that all who call themselves the Friends of CHRIST really were so, and that all who complain of *Disorders* had upon their Minds a just Sense of the Importance of eternal Things. This would have a good Aspect on Religion ; and we might hope soon to see a new Face of Things in the Land.





PART Vth. and last.

Directing more positively to
what may be judged the best
Expedients to promote the In-
terest of Religion at this Day.

THIS is an important Head of Discourse,
and would have required Enlargement,
but that many Things are well said upon
it by Mr. EDWARDS, in his late Book ;
which, if He, and I, and Others, would carefully
attend to, it might do much towards putting an
End to our present Difficulties.

He is certainly right in saying, * “ That a great
“ deal need to be done at confessing of Faults, on
“ both Sides ” ; though, perhaps, none are so
proper to make a beginning, as some among the
chief Instruments in the late Commotion : For they
are the Persons, who have openly injur’d their
Brethren, by exciting Prejudices in the Minds of
People against them, to the great Hurt of their
Reputation and Usefulness in the World : Nor

* P. 328.

can I see, how they will answer it to their own Consciences, or GOD, unless, in this Way, they repair the Damage they have done their Character. And wherein those called *Opposers* have, in like Manner, publickly done that which is a Dishonour to GOD, or an Injury to their Neighbour, they also are equally oblig'd to make public Satisfaction. ---But if Retractions are made, it may be hoped, they will be different from some that have been published of late, which seem rather calculated to qualify the Persons who made them to do still more Mischief, than to take the Shame to themselves that is their just Due.

I heartily join with him likewise in calling People to † “the Exercise of extraordinary Meekness
“ and Forbearance”; ----- the contrary whereto,
“ * is each Party’s stigmatizing one another with
“ odious Names, as is done in many Parts of NEW-
“ ENGLAND ; which tends greatly to widen and
“ propagate the Breach. Such distinguishing
“ Names (as it follows) do, as it were, divide us
“ into two Armies separated and drawn up in
“ Battle-array, ready to fight with one another ;
“ which greatly hinders the *Work of GOD.*” I could wish this *Gentleman* had wrote more under the habitual Influence of this Advice: He would not then, so often in his *Book*, have spoken of those, who may’nt think just as he does upon the Times, as *Opposers* of the *Work of GOD*, and under some other Names of known Disgrace. And as he has here taken Liberty ‡ “ to intreat those that oppose this Work, to leave off concerning themselves so much about others, and look into their own Souls, and see that they are the Subjects

† 330. * 332. ‡ 337.

of a true, saving Work of the SPIRIT of GOD ;” I would, in the Spirit of Love and Meekness, return back the same Intreaty to those, who call themselves the Friends of GOD’s *Work*, begging that they would look more narrowly into the State of their own Hearts, and not censure and condemn others. Nor will it be thought, that this Advice is unreasonable, so long as ’tis a known Fact, that uncharitable censorious Judging is *a Fault* that has generally prevailed, and to a high Degree of Guilt, among those who would be thought the best Wishers to the Interest of CHRIST, at this Day.

“ *Prayer* also with *Fasting* ” is an excellent Means to be attended at such a Time as this ; though I see not of what peculiar Advantage it would be, ‡ “if there could be some Contrivance “ that there should be an Agreement of all the People that are in AMERICA, that are well affected to “ this Work, to keep a Day of Fasting and Prayer, “ wherein they should all unite in humbling themselves before GOD, &c.” A warm Imagination may conceive of great Things from such a Fast ; but I know not that it would be more acceptable to GOD, or to better Purpose, than one of less Extent.

Nor will it be denied, † “ That Care should be “ taken, that our *Colleges* should be so regulated, “ that they should be *Nurseries* of *Piety*,” as far as is possible ; tho’ some take it amiss, that this *Gentleman* has here said that which is capable of being interpreted as an Insinuation of a Want of due Care in this Respect ; especially at a Time,

‡ 363. † 349.

when the Prejudices of many, against the *Colleges*, are strong, and operate much to their Disadvantage. ---- I can't but think we have Reason for Thankfulness, that these Societies are under so good a Regulation ; having those at their Head, who are so capable and well-spirited to serve the great Ends of their Constitution. I have known the general State of the *College* in this Government, upwards of 20 Years ; And, if it might not be thought assuming too much, I would venture to say, that it was never, in that Time, under better Circumstances, in Point of *Religion*, *good Order*, and *Learning*, than at this Day. There are those, I am sensible, who have said that which has a Tendency to hurt the Credit of the *Colleges* ; but they notwithstanding still flourish as our chief Glory : And I pray GOD they may go on to do so, as long as the Sun and the Moon shall endure.

Another Thing I concur with this Gentleman in mentioning as of very great Importance, at this Day ; and that is, People's † “ taking Heed, “ that, while they abound in external Duties of “ Devotion, such as praying, hearing, singing, and “ attending religious Meetings, there be a proportionable Care to abound in *moral Duties*, such “ as Acts of Righteousness, Truth, Meekness, Forgiveness and Love towards our Neighbour ; “ which are of much greater Importance in the “ Sight of God, than all the External of his Worship.---They are abundantly more insisted on by “ the *Prophets*, in the old Testament, and CHRIST, and “ his *Apostles* in the new. When these two Kinds of “ Duties are spoken of together, the *moral* ones are

† 367. and onwards.

“ ever-more greatly preferred. Often, when the
 “ Times were very corrupt in ISRAEL the People
 “ abounded in *external* Duties, but were at such
 “ Times always notoriously deficient in *moral*
 “ ones.----Hypocrites and self-righteous Persons
 “ do much more commonly abound in the *former*
 “ *Kind* of Duties, than the latter ; as CHRIST re-
 “ marks of the *Pharisees*, *Matth.* 23. 14, 15, and
 “ 34. When the Scripture directs us to *shew our*
 “ *Faith by our Works*, it is *principally* the *latter Sort*
 “ that are intended.----And we are to be judged
 “ at the last Day, especially by these *latter Sort*
 “ of Works.---- These *latter Sort* of Duties put
 “ greater Honour upon GOD, because there is
 “ greater Self-Denial in them. The *external Acts*
 “ of Worship, consisting in bodily Gestures,
 “ Words and Sounds, are the cheapest Part of
 “ Religion, and least contrary to our Lusts :
 “ The Difficulty of thorow Religion don’t lie in
 “ them. Let wicked Men enjoy their Covete-
 “ ousness, and their Pride, their Malice, Envy,
 “ Revenge, and their Sensuality and Voluptuous-
 “ ness in their Behaviour among Men, and they
 “ will be willing to compound the Matter with
 “ GOD, and submit to *what Forms of Worship you*
 “ *please*, and *as many as you please* ; as is mani-
 “ fested in the JEWS of old, in the Days of the
 “ PROPHETS, and the PHARISEES in CHRIST’s Time,
 “ and the PAPISTS and MAHOMETANS in this Day.”

Several Things, further offer’d to Consideration
 by this *Gentleman*, are well calculated to promote
 the Interest of Religion, in this Day of Disorder:
 But instead of repeating these, I shall add a few
Expedients of another Nature, a due Regard to
 which, I cannot but think, would happily tend,
 under GOD, to set us free, in a good Measure,
 from

from our present Difficulties, and greatly serve the Cause of CHRIST and his *Kingdom*.

The first is, the putting a Stop to *Itinerant Preaching*. This, I doubt not, is the true Cause of most of the Disorders, we have seen in the Country : And 'till this be removed, other Attempts to bring us into a better State, will be likely to prove ineffectual. I know, it will be said, Good has been done by this Way of Preaching ; why then should it be discouraged ? And don't the same Men who say, Good has been done by the preaching of *Itinerants*, allow that Good also has been done by the *Exhorters*, whether *Male* or *Female* ? And yet they are now made sensible, even the most *zealous* among them, that *Exhorters* ought to be put down. And why not *Itinerants* ? If they have been instrumental in doing Good, have they not also been a Means of doing Hurt ? ---- If this *Itinerancy* is in it self a *disorderly* Practice, (as has, I trust, been made evident in these Pages) it ought, though some Good should have followed upon it, to be discouraged : Nor otherwise may it be expected, Things will be reduced to an orderly regular State in the Land. And it should be discouraged *universally*, if at all. The doing it in respect of some, while others are encouraged in the Practice, is downright *Partiality*. If the Thing it self is bad, 'tis so in one as well as another. ---- No one, let his Character be what it will, ought to be countenanced in this vagrant Way of Preaching, where Churches are already formed, and have *Pastors* fixed in them. --- If any Man thinks he may do more abundant Service by *Itinerating*, let him go where he won't invade other Men's Rights, and promote Strife and Schism ; and there will then be no Ground of Complaint. ---- Let him go
among

among the *Natives* to the *East*, or *West* ; or, if he don't chuse that, let him go into VIRGINIA, or rather NORTH-CAROLINA, where (as I have lately had Information that may certainly may be depended on) there is scarce a *Bible* to be met with, in Multitudes of their Houses, or a *Minister* for a *hundred Miles* together. I can't indeed learn, that there are above two or three Ministers within the Confines of that Government.

But how shall a Stop be put to this *Itinerant Preaching* ? To which, if it might not be thought taking too much upon me, I would say, that, if the *Ministers*, in their *several Associations*, would come into an Agreement among themselves to admit no *Itinerant* into their Pulpits, and propose their Agreement to their *respective Churches* that they might strengthen them in it ; I can't but think, it would have a powerful Tendency to give Check to this Practice, which has occasioned so much *Alienation* in the Minds of Ministers towards each other, and of People towards Ministers. I am sensible, *all* would not be pleas'd with such an Agreement ; but if I am not exceedingly mistaken in the Sentiments of by far the greatest Part of the *Ministers* and *Churches* in this PROVINCE, they would not act in Contradiction to their Principles, by coming into something of this Nature. But whether this, or any other Method, may be judged most effectual to discourage the *Itinerancy*, the Discouragement of the *Thing it self* appears to me to be a Matter of no small Importance to the *Well-being of these Churches* : And if the *Ministers*, at their *Association Meetings*, would seriously consider of some Way, in which this might be best done, it would not be Time ill-spent.

It might also be of good Tendency, at this Day, if the *Pulpits*, in our several Churches, were so guarded, as that no raw unqualified Persons might be suffered, upon any Terms, to go into them: And if the *Candidates of the Ministry* were obliged to pass other Tryals than have as yet been in Use, before they might preach, we should, I believe, in Time, see the good Effect of it. The Want of proper Caution, in this Respect, has long been complained of; though the Inconveniencies arising herefrom have not been so sensibly perceived, as in the late Times. I can think of no Remedy more suitable in this Case than that, which, about 40 Years ago, was provided by a *Convention of Ministers at Boston*, and published in the following Words. †

“ PROPOSALS; for the Preservation of Religion in the Churches, by a due TRIAL of them that stand CANDIDATES OF THE MINISTRY.

“ It is a thing of Great Consequence to the Safety and Welfare of our Churches, and the Interests of our Holy Religion are not a little concerned in it, That the *Candidates of the Evangelical Ministry*, from time to time arising among us, should still be offered unto the Acceptance of the Churches, under the Advantage of their having undergone a due TRIAL of their *Qualifications*, for so solemn, and sacred a Service. And it hath long been the Wish of

† See Dr. COTTON MATHER'S *Account of the Discipline in the Churches of NEW-ENGLAND*, Page 118, 119, 120.

“ prudent Men, who wish well to the Interests of
 “ Religion, That none of our Christian *Congrega-*
 “ *tions* may countenance any, who shall set up
 “ for publick Preachers of the Gospel, until they
 “ can produce a *Testimonial* of their having been
 “ duely proved and approved, as *Qualified* for so
 “ Weighty an Undertaking.

Therefore,

“ I. It is proposed, that every *Candidate of the*
 “ *Ministry*, be furnished with a TESTIMONIAL,
 “ under the Hands of at least *Four* or *Five* settled
 “ *Pastors* in our Churches, of his having been
 “ *Tried* upon the EXPECTED ARTICLES,
 “ and of his being upon *Trial* found competently
 “ *Qualified*, for the Encouragements of a *publick*.
 “ *Preacher* among the Congregations of GOD in
 “ the Land. And that none presume to enter up-
 “ on a *Course* of treating any of our Congregati-
 “ ons with their *Sermons*, until they have ap-
 “ plied themselves unto such a Number of our
 “ *Pastors*, for such a *Testimonial*.

“ II. It is proposed, That the EXPECTED
 “ ARTICLES on which the *Candidates of the*
 “ *Ministry* shall be *Tried*, shall be these :

“ 1. He shall be one of a *Blameless Life* ; and
 “ therefore one that hath actually joined unto a
 “ *particular Church*, for Communion in all *special*
 “ *Ordinances*.

“ 2. He shall give the *Triers* an Account of
 “ the *Principles* that act him, in his Desire to
 “ Preach the Gospel ; which may satisfy their
 “ Judicious Charity, that he is acted by the *Evan-*
 “ *gelical Principle* of Love to CHRIST and Souls,
 “ in his Intentions.

“ 3. The

“ 3. He shall be *tried*, how far he is acquainted with the *Three learned Languages*, and with the *Sciences* commonly taught in the *Academical Education* : And so much Acquaintance therewithal shall be required, as may be judged absolutely needful for the Services whereto he is designed.

“ 4. Before *Three* of the *Triers* at least, he shall Preach a *Probationary Sermon*, on a Text, at a Time, and in a Place, which they shall appoint ; and they shall upon Hearing pronounce his Abilities for *Preaching* and *praying* to be such as give them Satisfaction.

“ 5. He shall be examined, What Authors in *Theology* he has read ; and he shall particularly make it evident, That he has considerately read, *Ames* his *Medulla Theologiæ* : [Or, some other generally allowed *Body of Divinity*.]

“ 6. His Abilities to *Refute Errors* are to be tried, by putting Instances unto him, as the *Triers* may judge most convenient.

“ 7. He shall declare to the *Triers* his Adherence unto, the *Confession of Faith*, agreed by the Churches of NEW-ENGLAND, and the *Assembly of Divines* at WESTMINSTER.

“ III. It is proposed, That if the *Pastors* of our Churches are so unadvised, as to employ in *publick Preaching* any *Candidate of the Ministry* who hath neglected or contemned the *Trial* propounded for such Persons, it shall be counted an *Offence* ; and it shall be, by the *Pastors* in the Neighbourhood, signified unto such an one, that if he do not acknowledge his *Offence*, he shall be dealt withal, as one that *Walks disorderly*.

“ IV. It is proposed, That if any *Congregations*
 “ be so unadvised, as to invite unto *publick Preach-*
 “ *ing* any *Candidate of the Ministry*, who has a-
 “ voided the *Trial* aforesaid, the *Pastors* of the
 “ Churches in the Neighbourhood, shall not only
 “ refuse to concur in the *Ordination* of a Person
 “ who has so *shunned the Light*, but also write unto
 “ the said *Congregations* a suitable *Admonition* for
 “ the *Disorder*, by which they thus expose them-
 “ selves to the *Devices of Satan*.

“ V. It is proposed, That when any *Tried*
 “ *Candidate of the Ministry* is to be ordained unto
 “ the *Pastoral Charge*, he shall, unto the *Elders and*
 “ *Messengers* of the Churches, who are invited un-
 “ to his *Ordination*, make due answers unto such
 “ *Questions* as their *Moderator* shall propound, re-
 “ lating to his present *Capacities* and *Inclination*,
 “ to serve the Kingdom of GOD, and unto the
 “ *Flock* unto which he should now become re-
 “ lated.”

If this, for Substance, or something of the like Nature, might be united in by *Ministers* and *People*, as a Rule of Conduct, so as none but such as had gone thro’ the *proper Tryals* might be *set up* in our *Pulpits*, it would prevent those Disorders, which may naturally be expected, when *meer Novices* are encouraged, (and without Examination) to take upon them the Work of Ministers.

A wrong Use of the *Passions*, in the Business of Religion, is likewise a Matter highly needful to be guarded against at this Day. There is, no Doubt, a good Use to be made of the *Passions*.-- They were not in vain planted in our Nature ; -- but because wisely adapted to serve many Pur-
 poses,

poses, in the *religious* as well as the *natural* Life. ---But they are capable of being *abused*, and have actually been so; as is abundantly evident from many of the Disorders prevailing in these Times.---

As a *Preservative* against *such Abuse*, I know of nothing more effectual than what has been wrote by the excellent Dr. WATTS, in his *Discourses* upon *this Subject*. I shall transcribe from them a few Instances of the *Abuse of the Passions*, which, I believe, will not be tho't, by the more sober among us, unworthy a heedful Attention at this Day.

The first is, † “ When they run before the
 • “ *Understanding*, or when they rise higher towards
 “ any particular Object than the *Judgment* di-
 “ rects.” As an Illustration of which he observes,

“ Some Persons, as soon as they begin to find fur-
 “ ther Light dawning upon their Minds, and are let
 “ into the Knowledge of some Doctrine or Senti-
 “ ment which they knew not before, immediate-
 “ ly set their Zeal to work: Their Zeal is all on
 “ a Flame to propagate and promote this new
 “ Lesson of Truth, before their own Hearts are
 “ well established in it upon solid Reasonings.---
 “ How common a Case is it among *Christians*,
 “ and too often found among *Ministers* of the
 “ Gospel, to give a Loose to their Affections at
 “ the first Glimpse of some pleasing Opinion, or
 “ some fresh Discovery of what they call Truth?
 “ They help out the Weakness of the Proof by
 “ the Strength of their Passions:---This confirms
 “ their Assent too soon, and they grow deaf to
 “ the Arguments that are brought to oppose it.

† Vid. His *Discourses of the Use and Abuse of the Pas-
 sions*, P. 222, 223.

“ They construe every Text in the Scripture to
 “ support this Doctrine, they bring in the Pro-
 “ phets and Apostles to maintain it. They fancy
 “ they see it in a thousand Verses of their *Bi-*
 “ *bles* ; and they pronounce all Men *Hereticks*
 “ that dare maintain the contrary Opinions.”-----
 He further observes,

“ There have been some weak Christians when
 “ they have heard a Sermon, or read a Discourse
 “ full of sublime Language and Darkeness, and e-
 “ specially if the Style and Manner has been ve-
 “ ry *pathetic*, they have been raptured and transf-
 “ ported, as though it contained the deepest
 “ Sense, the noblest Truths of Religion, the high-
 “ est Discoveries of Grace and the Gospel: Where-
 “ as, perhaps, there may be scarce any Thing in
 “ it which has a just Agreement with Reason or
 “ Scripture ; but, when well examined, it proves
 “ to be a meer Jargon of Words, a Mixture of
 “ unintelligible and unmeaning Sounds, with some
 “ affectionate Airs among them, whereby their
 “ Passions were fir'd, and that without Knowledge,
 “ and beyond all Reason.”

The next Abuse of the Passions he mentions is,
 * “ When we encourage them to rise high, and
 “ grow very warm about the lesser Things of
 “ Religion, and yet are content to be cold and
 “ indifferent in Matters of the *highest Importance*.
 “ There are too many Christians whose warmest
 “ Zeal is employed about the *Mint*, the *Anise*,
 “ and the *Cummin* of Christianity, Mat. 23. 23.
 “ And have few Passions awakened, or engaged,
 “ in the *weighty* Things of the *Law*, or the *Gos-*
 “ *pel* ! They are furiously intent upon *specula-*

* P. 226, 227.

“ *tive* Notions, and some peculiar Opinions that
“ distinguish the little Parties of *Christendom*, and
“ crumble the Church to Pieces : Their *Fears*,
“ their *Hopes*, their *Wishes*, their *Desires*, their
“ *Grief* and *Joy*, are all employ’d in *Party-Quar-*
“ *rels*, and a *Strife of Words* : But they are
“ thoughtless about the momentous Duties of *Love*
“ to GOD and CHRIST, of *Justice* to Men, of
“ *Charity* to Fellow-Creatures, and Fellow-Chris-
“ tians. So a sickly Fancy is fond of Trifles,
“ and careless of solid Treasures : So Children
“ have their little Souls wrapt up in painted
“ Toys, while the Matters of manly Life awak-
“ en no Desire, no Delight in them.”

The last Abuse I shall mention from this valuable Author is,† “ When the Passions are suffer-
“ ed to entrench upon other Duties either to
“ GOD or *Man*, and withhold us from the pro-
“ per Business of our *Place* and *Station* in the
“ World. Though the Passions should be indulg-
“ ed at proper Seasons, yet they should not so
“ far govern all the Powers of Nature, and in-
“ gross the Moments of Life, as to make us neg-
“ lect any necessary Work to which the Provi-
“ dence of God hath called us.

This is the Case, when Persons find so much
“ Sweetness in their religious Retirements, that
“ they dwell there too many Hours of the Day,
“ and neglect the Care of their Families, the
“ Conduct of their Children and Servants, and o-
“ ther necessary Duties of Life, and let all Things
“ run at Random in their Household, under the
“ Excuse of Religion, and converse with GOD.

† P. 234, 235.

“ ’Tis the same culpable Conduct, when Chri-
 “ stians are tempted to run from Sermon to Ser-
 “ mon, from Lecture to Lecture, in order to
 “ maintain their spiritual Pleasures, with a slight
 “ and careless Performance of *relative Duties*.
 “ ’Tis yet more criminal in Persons of low Cir-
 “ cumstances in the World, who would spend all
 “ their Time in hearing, or reading good Things,
 “ or at some religious Assemblies or Conferences,
 “ while they grossly and grievously neglect their
 “ common Duties of providing for themselves
 “ and their Children. They are ready to expect
 “ the Rich should maintain them, while they
 “ make their devout Affections an Excuse for
 “ their shameful Idleness and Sloth. Let us re-
 “ member there is a Time for *working* as well as
 “ a Time for *praying* or *hearing*. *Every Thing is*
 “ *beautiful in its Season.*”

Instances of the Abuse of the Passions, in these
 Ways, have not been wanting in these Times :
 Nor unless some Persons are made sensible of it,
 and take Care to keep their Passions within the
 Restraints of Reason, may it be expected that
 Things should be reduced to a State of Order.
 There is the Religion of the *Understanding* and
Judgment, and *Will*, as well as of the *Affections* ;
 and if little Account is made of the *former*, while
 great Strefs is laid upon the *latter*, it can’t be but
 People should run into Disorders. “ A meer pas-
 sionate Religion lies very much expos’d to all the
 wild Temptations of Fancy and Enthusiasm :”
 Nor can it be too much guarded against.

Another Thing very necessary, at this Day, is
 the Use of a *strict Discipline* in our Churches.
 From whence it arises that our *Discipline* has been
 so lax, especially in the Years that are lately past,
 I

I shall not take upon me to determine. The Fact is notorious.---Han't *disorderly Walkers* been suffered to take their Course, without the Administration of those *Censures* which are proper to the Kingdom of JESUS CHRIST? Nay, where Persons have openly behaved in an unchristian Manner towards those of the *Community* they were join'd to, both *Pastors* and *People*, have they been so much as reprov'd for it in a *Church-Way*? Have they not rather been left to themselves to act as they please, without public Notice, any more than if they sustained no Relation to the Church of God? And if it should, in a Measure be attributed to this, that there has been the Increase of Disorders, would it be beside the Truth?---*Discipline* is necessary in all Societies whatever: And where this is neglected, if there is the Appearance of Confusion, what is it more than may justly be expected?---I presume not to dictate;---But 'tis easy to foretell, without a Spirit of Prophecy, if there is not a *Revival of Discipline*, there will be the *Continuance of Disorder*.---Our *Fathers*, under the like Difficulties with those we now complain of, have set us an Example: And I wish, we their *Posterity* had upon our Minds as just a Sense of the Necessity of ORDER to the Well-being of the Church of CHRIST, as they discovered in all their Managements.

The last Thing I shall mention as necessary, at this Day, is, a due Care to *prove all Things*, that we may *hold fast that which is good*. This an inspir'd *Apostle* has directed to: And; perhaps, there never was a Time when a Regard to this Advice was more needful. We have seen enough to convince us, that *Man may not be trusted in*; that the Determinations, whether of *single Persons*, or *public Bodies of Men*, be they who
they

they will, or their Pretences what they will, are not to be received with an *implicit Faith*.----If we would act up to our Character as Men, or Christians, we must not submit blindfold to the Dictates of others ; No, but we should ourselves examine into the Things of GOD and another World: Nor can we be too sollicitous, so far as we are able, to see with our own Eyes, and believe with our own Understandings.

Only in all our Inquiries of this Nature, let the *Word of GOD* be our *Rule*. This *only* may with Safety be depended on.---“ I see plainly, and with my own Eyes, (said the excellent Mr. CHILLINGWORTH), that there are “ Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, “ a Consent of Fathers of one Age against a Consent of Fathers of another Age, the Church of one Age against “ the Church of another Age.” He adds the following noble Words, in which, if we could all heartily join, it would be happy for us at this Day ; “ There is no sufficient Certainty but of Scripture only. ---This therefore, “ and this *only*, I have Reason to believe : This I will “ profess ; according to this I will live ; and for this, if “ there be Occasion, I will not only willingly, but even “ gladly, loose my Life.--- Propose me any Thing out of “ this Book, and require whether I believe it or no ; and “ seem it never so incomprehensible to humane Reason, I “ will subscribe to it with Heart and Hand : as knowing “ no Demonstration can be stronger than this ; GOD “ hath said so, therefore it is true.”

I have now finished what I at first proposed, tho' with the Omission of many Things I intended to have said.----*The LORD give us Understanding in all Things. --- The GOD of Peace make us perfect in every good Work to do his Will, working in us that which is well-pleasing in his Sight, thro' JESUS CHRIST ; to whom be Glory for ever and ever. AMEN.*

F I N I S.



